THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ☆.

Domestic Correspondence.

ORDINATION OF MR. HOPPIN—DR. CHEEVER'S SERMON.

FOR OUR BOSTON CORRESPONDENT.

BOSTON, April 1st, 1850.

MESSRS. EDITORS:—Mr. James M. Hoppin was, on Wednesday last, ordained pastor of the Cromwell-street church in Salem. The order of service was as follows: Invocation and reading of the Scriptures by Rev. Dr. Blagden; prayer by Rev. Mr. Smith, of Warren; sermon by Rev. Dr. Cheever, of New York; ordaining prayer by Rev. Dr. Worcester; charge to pastor by Rev. Dr. Cleveland, of Providence; right hand of fellowship by Rev. Mr. Richards, of the Central church, Boston; concluding prayer by Rev. Mr. Dole, of Beverly. Every inch of the large church seemed to be packed with listeners, many of whom, in the curiously eager gaze with which they eyed the preacher, seemed to be mindful that he who, in years gone by, once dreamed a dream which was not all a dream, whereby his back was given to the smiters, was once more before them. The sermon was founded upon

1 Cor. 2: 12, 13.—*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

Every Christian minister is bound to be able to say this; and the latter clause as truly as the former. As used for the purposes of our subject, three points are here involved, viz:

1. That for all spiritual knowledge of spiritual things we are dependent on the Spirit of God.

2. That without this knowledge there can be neither earnestness nor power in the ministry.

3. That to attain this knowledge should be the great and constant effort of every minister of Christ.

True knowledge is the knowledge of things, not words. Things *known* are spoken. We want tongues of flame, and for this we must have *hearts* of flame. We do not want a grate and coals within us, but rather the breath of the Lord to kindle them. Every man in our churches has coals enough in him, but not enough fire from them. Preaching doctrines to such men is carrying coals to Newcastle. They will contend earnestly, and talk learnedly, about the different kinds of coal, as whether it be Anthracite or Schuylkill—Athanasian or Nicene coal. They will get all begrimed with coal-dust, but after all there will be little or no fire at all among them.

What we want is not *lightning* either, but a calm, steady blaze. There is such a thing as "holding the *truth* in unrighteousness." Hence it is, as Bacon said, that "*bare* knowledge hath ever in it something of malignity." Such men use *gun-cotton* to stuff their ears with, and it blows up their heads. Note the beautiful antithesis of the apostle's words (in the 8th of 2d Corinthians) rightly rendered: "Knowledge *puffeth up*, but love *buildeth up*." This inward spiritual discernment of the Word alone constitutes power. It works from within, out. "His Word was in mine heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay." Such an inward fire must have vent. It was such a blaze of which the Lord spoke to Jeremiah when he said, "I will make my words in thy mouth *fire*, and this people *wood*, and it shall devour them." Of necessity, such a spiritual gift as this must be the gift of the Spirit. Nothing in human nature has any similitude to it. Nothing but this can constitute power in the ministry. There may be the vertebræ of truth nicely dissected apart and lectured upon, and much gazing at the cloud-land, and much poetic walking on the shore of the dimly discerned future, but no POWER. The ministry of power is the ministry of the Spirit. Resting in knowledge is death. The ministry of it is only death, and nothing else. Divine truths need to be written, not on tables of stone, but on the fleshly tables of the heart. Such a preacher may write his sermons in ink, but he can only write them on his people's heart by the Spirit. No man can say that Jesus is the Christ, the Son of God, but by the Spirit.

The great *origin* of low views of inspiration is a want of spiritual communion with God. Sometimes the meaning of such a text as "Do all things to the glory of God," suddenly flashes upon a man as if a bomb-shell had burst upon his forehead. It burns itself into the soul, and he *knows* it is inspired. Accuratest knowledge is worth nothing at all without this inward testimony. There is no amount of time, and labor and prayer, which this is not worth in getting. Nothing is worth anything without it. Such an inward spiritual conviction of the divineness of Scripture, is like an Artesian well in the desert. Once done, cost what it may, it is there, gushing up in blessed, ceaseless floods. Every minister should carry such a well in his soul, and curb it in, and keep the Philistines from it. It is liable to get filled up with rubbish and books, so that it becomes like one of Job's brooks, for the troops of Tema and the companies of Sheba to wait for, and be confounded.

This distinction of letter and spirit runs through all science and art. Look at two painters: one paints from *without*, the other from *within*. One gives a dull portrait of dull facts; the other digests the facts, and creates them into new and ideal beauties. So of poets. Go from one of Blair's sermons to one of Whitfield's, and you see the same in theology. Oftentimes not the people only, but the preacher also, must be looked upon as in unregenerate bondage to the "*letter*, which killeth." The difference between such a man who can preach a good sermon, merely as it is put into him from without, and one who preaches *from his soul*, is that between a fieldpiece *instinct with fire and bullets*, and a common brass cannon. "The gleaning of the grapes of Ephraim is better than the vintage of Abiezer."

We live by the *Spirit*, and not by the German bake-houses. If Ephraim will eat unclean things in Assyria, their bread for their soul shall not come into the house of the Lord. Egypt shall gather them up, and Memphis shall bury them. It is remarkable how much *originality* there is in some American theology, which has been stolen from abroad, and which—as has been elsewhere said—has nothing original about it, but original sin. Bad *Potsdam* manufacture, palmed of as *native* theology, is contemptible enough.

The Spirit in the Word binds us to the Word. We are borne up toward the invisible only by that which ties us to God in the visible. Many men are digging into some shaft, as they think, *deeper* than ever was dug before, but the coal which they are bringing up is only the *fossil remains of old heresies*. Hence one chiefest value of church history. We want lighthouses on reefs. Aristotle said, we ought to be much obliged to those men of antiquity who committed gross errors, because they have saved us the loss of the experiment.

It is the duty of churches and ministers to be *living*, so as to make that simple declaration, "it is written," as powerful as from Christ himself. The Bible cannot be read profitably without a sense of dependence on God, and without *seeing* him in it. David said, "Mine eyes fail for thy word, saying, when wilt thou comfort me?" and by this he signified his necessity like this. Set down such a soul anywhere in God's book, and it will see Him everywhere, though it be a desert to others. We must have a full ocean of spirituality to float the soul safely over every difficulty and danger. When the tide is down then the flats appear, the ships are aground, the gulls scream over the shallows, and the fish flounder in the pools. Then, too, the reefs come up to a dangerous nearness to the keels that are sailing over soundings. If your *high-water mark* is *philosophy*, and not *spirituality*, you will not have water enough to float free, but you must look out for rocks everywhere. Such a system of preaching is like cutting a canal across a mountain without water; though you blast it deep, and build its locks strong, your boats will be like the dead stones, till you let in something to float them gently up. Just so it will be with all your attempts to scale the hights of theology without the water of love. But with this deep flood of love around you, you may go inland far and pluck the flowers, and still "have sight of that immortal sea"—

> "And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

It follows from all this, that a man must know not only *whom* he believes, but *what* he believes. He must have a creed. A formula of belief is simply a statement of what you think the Word of God teaches, and of what, if you are enlightened by the Spirit, you *know* the Word of God teaches. Suppose a merchant should reply to a customer's inquiry as to what goods he sold: "Why really, sir, I should rather not commit myself. I may be mistaken, and you had better go through the store and see, though I shall decline to assert concerning any particular piece, whether it is silk or something else!" Or, suppose a stranger in a great city inquires for a directory, and is told that "they have never *named* their streets, for fear the next generation should wish to change the names, and they have no directory, but he can go about and see where the people live!" This would be just about the same as the talk of many men about creeds. The truths of God's Word are as palpable *facts* as the streets of a city, or the bills of a merchant.

We see also in what manner a congregation ought to wait on the ministry of the Word. It is their duty to *be fed*, as it is the pastor's to *feed*. Some go to church and carry away nothing but the *husks* of style and sentiment. They hear the sermon to *talk about* it. Perhaps just now there is a tendency to *short cuts* through the corn-field, of about thirty minutes. This tying the minister to the "letter" of the clock, killeth the spirit of the sermon. Again, some have an inordinate appetite for *difficulties*. And if you speak to them of their soul's welfare, they will inform you that God hardened Pharaoh's heart. Again, others are always wonder-hunting. They must have something quite extraordinary, some entirely new discovery in every sermon, or they are not fed. Such sheep *clamber* like *goats*. HE has given *pastors* and teachers. The sheep need green pastures and still waters, and not cliffs and crags.

The speaker concluded with a few affectionate words to the young pastor, closing with that beautiful passage in Ephesians 3: 14-21: "For this cause I bow my knees unto the Father of our Lord Jesus Christ," &c. &c.

Mr. Hoppin brings to his work from the varied studies of years, at home and abroad, rare qualifications, and commences his labors with rare promise.

MORTON.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, Iowa, March 25th, 1850.

To the Editors of the Independent.

GENTLEMEN:—In a former letter I alluded to a revival of religion in *Albany, Illinois*, in the Congregational church which is connected with one of the Iowa Associations. A letter which I have just received from the minister, Rev. J. J. Hill, says: "The Lord has been among us in great power and glory. The church have been greatly revived and quickened. God is worshiped at *seven* new family altars; *eight* wanderers have been restored; and *fourteen*, we trust, have been born again. I have just closed a series of evening meetings at Garden Plain, about five miles from here, of two weeks' continuance. Christians there were much aroused, united and strengthened; there were *seven* hopeful conversions, and *eleven* backsliders were reclaimed, and the worship of God was established in *eight* families that called not on his name. We expect to organize a Congregational church there next Saturday."

There has also been a powerful work of grace in the Congregational church at *Maquoketa*, Jackson county, in this State. A series of meetings was held for several weeks, with prayer meetings and inquiry meetings in the day-time. The *whole* community seemed to be deeply affected. The last accounts from there stated that there had been upward of *twenty-five* hopeful conversions, including members and heads of some of the most influential families. This work will greatly strengthen the church in that interesting and important place. There is a flourishing academy there. Rev. J. W. Windsor labors there.

At Davenport, also, the seat of our college, I am happy to say the Lord has been pouring out his Spirit upon the Congregational church of which Rev. E. Adams is pastor, and the influence has extended to the institution. In a letter recently received, Prof. Ripley says: "God is working in the institution, at present, in a signal manner. Several stout hearts are apparently brought to submission, and many more are feeling deeply. The most of those indulging hope were, to human appearance, among the most unlikely persons to yield to such influences. We hold a prayer meeting every day in the college building at half-past 12, at which nearly all the students are present."

A letter from one of the students says: "There has been for some time a deep work going on in the church, and there is a spirit of earnest prayer and of self-consecration among the members. The work is progressing in a truly wonderful manner among our students. Great seriousness pervades all minds. There are some seven or eight who hope they have passed from death unto life. At our prayer meeting, conducted by Prof. Ripley, in the recitation-room, I doubt not souls have been born of God. Lips which recently blasphemed their Maker, now praise his mercy. The work is not confined to the college, but is going on and spreading around us in the community. We see the middle-aged and the young inquiring what they must do. Several members of the young ladies' school here are indulging hope. I do not know the exact number of conversions in all, but should say there were from *twenty to thirty*." Thus the Lord is blessing our infant college, whose foundations have been laid with prayer, and with no small efforts and sacrifices on the part of the ministry.

I now turn from these pleasing scenes to record another of a far different aspect, which has been witnessed here. Some months since a young man came among us from Virginia, and entered one of our law offices to study that profession. His father is a clerk in the Treasury Department at Washington. The young man was once a cadet at West Point, and was possessed of fine native talents. But unfortunately he had fallen into habits of dissipation, the means to indulge which were furnished him too liberally by his father, whose only son he was. Some weeks ago his attention was arrested, and turned to the subject of religion. He called on me for advice and prayer. A few days subsequently he attended a meeting in the Methodist church here, went forward to the "mourners' bench," and professed to be converted, and for a short time devoted himself to religious services. But, alas! he had gone too far in the ways of sin ever to retrace his steps. He had become a slave to passion and appetite, and could not burst the fetters that bound him. He speedily relapsed, and his "last state became worse than the first." At length, one afternoon last week, he embarked on board a steamer which was going above to Potosi, and to return in the night; and just before she reached here again, he ascended to the "hurricane-deck," about twelve o'clock at night, and at the extreme stern of the boat, deliberately blew out his brains with a revolving pistol! The pilot heard the report, but was not alarmed, as it was no uncommon thing to hear such sounds at all hours, and his body was not found until the next morning after the boat was in port. When found, the pistol lay beside him, and also an empty vial that had contained laudanum, and which it is supposed he had also taken. Beside him, fastened to the deck with his penknife, were four letters, one of them to his father, and three to his friends in this place. From one of these I am permitted to make the following extracts, in the hope that they may be useful. The emphasizing is mine:

"I am about meeting the penalty imposed by my own judgment on him who brings disgrace on the name of God. I feel that I cannot quit this tiresome life without a fond lingering thought of those I dearly love. * * * Should a reason be asked for my course, I assure you on the honor of a dying man, I have no other motive than to leave a world, which the destruction of self-respect by my own inconsistent course has rendered hateful to me. No being on earth could have prevented it. I can never feel myself worthy of possessing such an object as I could love, and as to floating only as a bubble on life's ocean, I had rather rest on the bed of one of earth's rivers. *Such a life* (of mere worldly pleasure) *I can truly state, aft r full experience, is only one continued scene of pungent misery.* May my sad fate prove a warning to others, not to follow a career of folly and dissipation. The old maxim, "a short life and a merry one," is false philosophy. ALL WHO WOULD BE TRULY HAPPY MUST DEVOTE THEIR ENERGIES TO DOING GOOD. * * * Write to my father; please write immediately. * * * 'Tis hard to tear one s-self from the tender associations of life, to rush UNprepared into eternity! * * * Make such use of my name and fate as may best tend to prove a warning. *Eternity is yet to be measured.* AWFUL MUST BE THE FATE AWAITING ME. Farewell for ever! Again and again, good-bye, good-bye, my dear, dear friend!"

In conclusion, allow me to remark, how great the contrast which the life and death of this young man affords, to that of another of about the same age, that formed the subject of a letter from me published in *The Independent* of Jan. 10th. What an illustration of the texts, "The way of the transgressor is hard;" "In keeping thy commandments there is grea treward." How emphatic the testimony of this last young man, as to the misery of a life of sin. And what an end of such a life! "Sin when it is finished bringeth forth death." He seemed fully to understand that he was lost for ever, and yet how little could he realize of what it is to be lost. "Eternity is yet to be measured!" Yes, and so it will be millions of years hence. How dangerous too do we see, in his case, it is to resist the strivings of the Spirit, and how irresistible is the power of evil habit. Let young men remember that every act of sin tends to enslave them, and that ere they are aware, they may find themselves bound in fetters which they can never sunder. And, finally, how little can we anticipate on what a fate any man may rush who has not committed the keeping of his soul to Jesus Christ. Once this young man dreamed not of suicide, and would have resented the suggestion that he might run such a course as he has done. How many other young men are entering the road to ruin, who if it were told them now how low they would descend, and what they would do, would exclaim, "Am I a dog that I should do this great thing?"

Respectfully yours,

J. C. H.

For the Independent.

HARTFORD CENTRAL ASSOCIATION.

MESSRS. EDITORS:—Dr. Tyler, in your last number, says that the Hartford Central Association "has prejudged Dr. Bushnell's case, and closed the door against the presentation of a regular complaint." In this I believe that he is mistaken; and yet there may be need of some explanation, that the real position of the Association may be seen. By our 13th Article of Discipline it is made the duty of "the associated pastors to take notice of any among themselves that may be accused of scandal or heresy unto, or cognizable by them, examine the matter carefully, and if they find just occasion, to direct to the calling of the council, when such offenders shall be duly proceeded against." Soon after the appearance of Dr. B.'s book, as Dr. Tyler remarks, "it was extensively regarded as containing fundamental error. The press in every part of the country was loud in its condemnation." In these circumstances, the Hartford Central Association, of which Dr. B. is a member, at its annual meeting, held about that time, thought itself required by the above-mentioned article, to examine whether there was just occasion for it to direct that "the council," that is, the Consociation, be called to sit in judgment upon the case. It appointed a committee accordingly to examine the book, and report whether it contained fundamental error. The real question before the Association therefore was, not merely whether there was some apparent ground, more or less, for considering the book heretical, but whether the evidence of this was of so clear and decisive a character, that with no specific complaint presented to the Association, either from a member or members of Dr. B.'s church, or from any other person, it was warranted and required to make out a charge of heresy, which it was prepared to sustain before the Consociation. It was with their eye steadily fixed on this bearing of the question, that the committee proceeded to examine the book, and confer with Dr. B. respecting various things contained in it; and the result was, after long deliberations and repeated meetings, that the majority reported that, whatever errors the book might contain, they did not find those which they felt themselves warranted to call fundamental; and the Association accepted their report. Is it therefore proper to say that it has prejudged the case? It has expressed an opinion, according to the light before it, as it thought itself required to do; but it has made out no definitive judgment, it has had no trial; nor have the members forestalled the judgment which they might give after trial, should the case come before "the council." Dr. Tyler, too, has given an opinion on the question of fundamental error in the book, but has he therefore prejudged the case? I apprehend that he would not say this of himself; and with much less reason can he say it of the Association, when, as he himself admits, "the Association very properly considered themselves called upon to look into the matter."

Nor has the Association "closed the door against the presentation," or the admission of a regular complaint. It decided that it did not "find occasion" in the then present circumstances, itself to make out and in its own name present such complaint. But it did not decide that if another Association, or any member of this, or a member of the North Church in Hartford, or any other person belonging to the same Consociation, should present such a complaint, it would not receive it, and direct the Consociation to be called to hear it. Although a majority of the Association do not think themselves able to sustain a charge of heresy against Dr. Bushnell, yet if others think themselves able to do this, the Association has not decided that they will not give them an opportunity to make the attempt; nor that the members of the Association, sitting as members of the council, will not at last declare the attempt successful. They have acted as they were obliged to do, according to the light they had, without assuming to have all the light which a full and solemn judicial investigation threw upon the subject; and were a complaint in due form to be laid in by any fit person who would hold himself responsible for sustaining it, this very thing, in connection with other circumstances of the case, might satisfy the Association that there is "just occasion" to direct to the calling of the council.

Dr. Tyler speaks of "the arraignment and deposition, in former days, of Mr. Sherman, of South Mansfield, and Mr. Abbot, of South Coventry, for fundamental error." Can he tell us whether the Associations to which these persons belonged directed to the calling of the councils which deposed them, with no complaint either from the churches or members of the churches of which they had been the pastors, or some other person or persons. Did the Associations in their collective capacity first become the accusers of these men, and then sit in judgment on their own complaint, as members of the councils which deposed them? There are members of our Association who believe that such a proceeding would be irregular, and who therefore objected at the first to any proceeding in the case of Dr. B., until a regular complaint should be presented by some one pledged to sustain it; and the number who are of that opinion, I believe, is increasing. This is clear, that nothing in the form of such a complaint has yet been presented; and should such a thing be, and should the Association find that it had unwittingly closed the door against the admission of it, I believe it would retract, and open the door.

A MEMBER OF HARTFORD CENTRAL ASSO'N.

For the Independent.

COUNT THE COST OF ALL RELIGIONS.

In the United States, there are 16,682 ministers of evangelical denominations, under whose pastoral care is a population of 15,364,000. On an average, each pastor's charge amounts to 921 souls. The average salary of each minister is supposed to be $375 a year, and the whole cost of their support amounts, in round numbers, to $6,000,000. This is only about half as much as it costs to maintain the 16,000 criminals within our borders, according to the estimate of Dr. Todd.

If we cross the Atlantic and take a glance at other nations, we shall find that Denmark, with a population of 2,125,000, maintains 1,863 Lutheran ministers, which gives on an average one pastor to every 1,140 souls.

Norway, with a population of 1,200,000, maintains 425 Lutheran ministers, which gives one pastor to 3,050 souls. The common pastors receive from $800 to $1,600 salary a year. The stipend of the bishops, of which there are five, ranges from $3,500 to $4,000.

Sweden, with a population of 3,025,000, maintains one archbishop, 11 bishops, and 3,193 ministers, who preside over 2,490 congregations, which gives one pastor to about 1000 souls. The annual expense of this establishment as secured by tithes, is $667,342, affording on an average but $200 salary a year. In addition to this, the Swedish pastors receive many perquisites and presents. They are compensated for their attendance on marriages, baptisms, festive occasions and funerals. The poor peasants are expected to make the present of a cow for every funeral service. For those in good circumstances, fifty dollars is regarded as a moderate compensation, while the more wealthy families often make a present of one hundred dollars.

The population of Finland is 1,400,000, and they sustain 900 Lutheran ministers, which gives one pastor to 1,666 souls.

The Dutch Protestant clergy in the country, receive about $400 ayear, with parsonage. One preacher is allowed for every 1,600 souls, and two for every additional 2,000.

In a section of Hungary, 456 Luthern ministers receive on an average $255, while 1,385 Calvinistic clergymen receive $220 annual salary.

The 6,000,000 dissenters in England and Wales employ 8,000 ministers, at an expense of $25,000 a year, which gives on an average $325 to each minister, and one minister to every 750 souls.

It is affirmed in the *Americana Encyclopædia*, that in England and Wales there are 6,000,000 of Episcopalians, employing 1,800 ministers, and giving one pastor to every 333 souls. The sum total of their livings amounts to $35,000,000, giving on an average the salary of $1,944 to each. This would be fourteen times as much as the dissenting ministers receive, while they preside over congregations twice as large as the ministers of the Establishment. According to the author of "The Religions of all Nations," who perhaps follows a calculation of later date, there is in the Established Church of England and Wales, one minister to 444 souls. About thirty of the livings of these ministers amount to $5000 a year. Four or five hundred of them amount to $2,500. The same number amount to $1,000. Five thousand of them amount to $500. It is thought that the average salary of the lower clergy would be about $700.

The forty-nine archbishops and bishops of England and Ireland, receive an annual income of $1,599,000, which gives an average of $32,632 to each.

The bishop of Winchester receives the annual salary of $46,000; the bishop of York, $44,000; the bishop of London, $51,000; the bishop of Durham, $120,000; and the archbishop of Canterbury, $75,000.

In Russia, there is a population of 46,000,000 belonging to the Greek Church, which sustains 211,000 ecclesiastics, giving one priest to about 180 souls. The common clergy are poorly paid in this country, while the higher dignitaries are richly rewarded. The revenue of this church arises partly from the income of their landed estates and partly from a tax paid by dissenters for the privilege of wearing the beard.

In the Mohammedan Church, there are five orders of men holding sacred functions. Russia contains a population of 1,700,000 Mohammedans, to whom are attached 15,300 ecclesiastics and 5,800 mosques, giving one priest to every 111 souls, and three to every mosque.

Sicily, with a population of 2,000,000 Roman Catholics, maintains 300,000 ecclesiastics, giving one priest to every 6 souls. In Portugal, the ratio of priests to the population is as 1 to 11. Italy, with a population of 22,500,000, maintains 500,000 ecclesiastics, give one to every 45 souls. The population of Spain, is 13,000,000; the number of her ecclesiastics is 180,000, giving one to every 72 souls.

In Canada, the Catholic priests of country parishes receive an income of from $1,000 to $5,000 annually, including parsonage wood, together with every 26th bushel of wheat, rye, and other grains, raised within his parish.

In Austria, 411 of the higher ecclesiastics receive on an average a salary of $1,875 a year. A law of the land requires that when any benefice exceeds $17,000, the surplus shall be refunded to the government.

According to Mr. Farnham, the salary of the higher ecclesiastics of Mexico, is as follows: the bishop of Sonora, $6,000; of Caxaca, $18,000; of Yucatan, $20,000; of Monterey, $30,000; of Durango, $35,000; of Guadalajara, $90,000; of Valladolid, $100,000; of Puebla, $110,000. The archbishop of Mexico enjoys an income of $130,000 a year.

The bishop of Livida, in Spain, is said to receive $50,000; the bishop of Mercia, $104,000; while the archbishop of Toledo receives sometimes as high as $500,000 a year.

The revenue of the Pope, the successor of Galilee's humble fisherman, is estimated by different authors from $5,000,000 to $12,000,000 a year. He also receives an occasional present for special services. Not long ago, an Indian Begum gave the Pope $25,000 to say a single mass for the salvation of the soul of the mother of Colonel Dyce Sombre. In 1842, he received from the king of Naples $50,000, to make a saint of a Neapolitan woman. It is questionable whether this was any more than an equivalent for the service to be rendered.

Turn now to heathen lands. The city of Ava, in Burmah, has a population of 200,000, with 20,000 priests, giving one to 10 souls. Tavoy, with a population of 9,000, has 450 priests, giving one to every 20 souls. The city of Benares contains a population of 600,000, with 50,000 priests, giving one to every 12 souls. The province of Amherst, with a population of 36,000, contains 1,010 priests, giving one to every 35 souls. Rev. Mr. Malcom thinks, from all the data he could obtain, that there is one priest to every 30 of the whole population. It is the opinion of the Rev. Cyrus Stone, formerly a missionary in the East, that the average proportion of those employed in religious services and who live at the altars of idolatry, is to the whole population of India as one to 15. In the whole Mahratta country, there is a Brahmin to every 10 souls. In Southern India, Madura, Jaffna and Ceylon, there is one to 20 or 25.

The daily supply of food for the priests is generally superabundant. Their places of residence are quite splendid, every part except the tiles being carved in bass-relief and covered with gold. None but the monarch himself has so splendid a mansion as the priests. The revenue of the temples, aside from the offerings of the worshipers, furnish in some instances a handsome income to the attendant priests. One temple in Canton has an annual revenue of $116,200; it employs 100 priests, affording each a salary of $1,162. The whole city of Canton contains 124 idol-temples, employing 2,000 officiating priests, on a revenue of $2,500,000, giving each a salary of $1,250.

So far as I have examined, the comparative cost of different forms of religion in the world, may be estimated by the proportion of ecclesiastics maintained. Protestant evangelical churches sustain not more than one pastor to every 1000 of the population. The Episcopal Church of England and Wales sustains one clergyman to every 444 of the population. The Roman Catholic Church maintains one ecclesiastic to every 70 of the population. The Greek Church maintains one ecclesiastic to every 180 of the population. In the Mohammedan communities there are of those who hold sacred functions, one to every 111 of the population. Idolatry maintains at its altars, according to the highest estimate, one to every 30 of the population.

Melrose, Mass., 1850. S. P.

Though we dissent entirely from the positions of our correspondent in the following article, we publish it as a text for some comments of our own—on the inside page—and in order that our readers may judge fairly of the principles of evidence as illustrated in the trial and verdict which have so engrossed public attention.—EDS.

For the Indepen dent.

DR. WEBSTER—CAPITAL PUNISHMENT.

Among the used-up themes of controversy at the present day, Capital Punishment occupies a prominent place. Can any *new* thing be said upon this subject? We think not. Yet events, such as are now transpiring in a sister city, centering around the life and acts of the man whose name heads this article, may make old things seem fresh, and commend our doubts and questions to renewed attention.

Admitting, then, for argument's sake, the right and necessity of capital punishment as a part of criminal law——too many reverend champions have affirmed it for us to dare to deny it—the question of adequate evidence is the one which we would discuss, or rather propose for discussion at your hands, Messrs. Editors, to whom we look for light.

Evidence producing certitude in the mind of the hearer, is it adequate ground for a verdict that leads to capital penalties? Can any fact be so demonstrated by human sense and testimony, as to justify a human hand in taking hold of eternity?

We raise no metaphysical inquiry, as to "what is fact?" "what is truth?" "can man be *certain* of anything?" We do not train in company with wordy casuists, whose delight is vexation, and unpractical questionings. There is, there can be no doubt that knowledge of fact can be attained, sufficiently certain to guide man in all the deeds and duties of life. Nay, more, there can be no doubt that evidence producing conviction in the mind of every hearer, may be had upon questions whose reach is beyond the sphere of human life. No one can doubt here.

But, is it possible for fallible man so to demonstrate an action in a brother man as to justify the reaching forth of the soulless social arm to act finally, inexorably, unchangeably, for eternity? This is another question; here men may, do, differ.

We do not ask, "is death a proper penalty for murder?" We admit that it is—or that it is not, for the present; according to the convictions of each reader let that question be considered. We do ask, however, ought man, however strong his personal convictions may be, to take action as to his fellow man which no future knowledge can invalidate, or tardy repentance undo? Can a murder be ever proved beyond the possibility of a quibble or a doubt? and where there is the faintest shadow of a possibility of doubt should erring man act as an omniscient God? How sad were our condition here, if *all* our opinions, thoughts, and acts, brought with them no chance of repentance, of change, or reparation both to God and man. We would not, were it to call the world our own, throw away, give up, the God-given privilege of repenting and retracing our erring steps. Yet the death penalty *is* irreversible.

Confining our thoughts somewhat to the remarkable revelations now making in Boston, we admit, that, as day by day we have read the melancholy summary of evidence against Dr. Webster, we have risen from its perusal, sadly sure that murder and its curse have again emerged from beneath, to darken this God-made, mercy-lighted world. We are *sure*, we repeat it, we are *sure* that the accused is guilty. Yet experience of ourself and observation of others teaches us to beware of certainties, however certain. When compelled to act, then we will act, and base upon our convictions an irreversible series of actions, leaving the truth of our convictions, and the purity and sincerity of our desires, to be judged by God. When uncompelled, we being but a man, would fain act as it becomes an erring, self-distrusting man to act. We would leave room for repentance. Testimony, human testimony, cannot make man as God.

Murder, from its very enormity, very rarely can be proved by eye-witnesses. Oftener than any other crime, murder must be circumstantially proved. The armed assassin is not wont to seek the crowded street and the light of day for his deed of blood. Alone—God and the victim the only witnesses, he sins against both. The one he silences in death; the other, inscrutable, is silent, till the day of revelation—the day of doom. *All* now is silent. Voiceless circumstances—looks, words, acts, times, motives—now stand forth to testify in silence. A terrible potency is in their very muteness. Silent and inexorable they stand; no passion, no pity, no forgiveness; cold, unrelenting on either side they stand, a dread array of soulless phantoms, all pointing, pointing, ever pointing to the gate of death. May God have mercy on the soul of him who needs must run so dread a gauntlet!

We say the gate of death. Would it were only the gate of doom, of condemnation. For these impassive corpses—these dead circumstances—true, they prove a murder—but they do not, cannot prove beyond a doubt; they prove the culprit a murderer—but they do not make the culprit's judges, gods—*able to judge the proof*.

May there not be a gate of death—a severance from mankind, from social life—as real, though not as irreversible as that which opens when God is the summoner? Since human convictions are not always absolute truths, may there not be a human death, a reparable death to correspond? We repeat, we do not moot the question of "Blood for Blood" as an abstract question, we yield to either side. Can the "Blood" be proved? is what we ask.

It is possible, we presume it will be done, to frame a fiction—an hypothesis that shall include consistently *every* circumstance alleged against Dr. Webster, except his guilt. Grant it a mere fiction; let it so stand, confessedly a fiction, a consistent fiction. We believe it not, we believe the accused guilty; and yet were we the jury our verdict would be anomalous in the extreme, and still, for aught we now see, more consonant with man's confessed fallibility than the verdict that we fear will soon be rendered. We should find the prisoner guilty of murder, without reservation, if only finite consequences hung upon our verdict. But remembering the consistent fiction, remembering that our mute circumstances may be made to point two ways, we could not so find; but rather thus: We believe the prisoner guilty, we cannot believe otherwise, yet he may be innocent, for man is not as God.

With equal disregard of form, were we the court, our sentence should be: Prisoner at the bar, in the sight of man and by the verdict of your peers, you have been found guilty of murder—die, then, to all that man has given you—to liberty and the pursuit of happiness, and when death from God shall summon you, may God have mercy on your soul!

We conclude, then, as we began. Can capital crime ever be proved with superhuman certainty? By eye witnesses! Surely human sense is fallible; surely falsehood and perjury are not unheard of realities. By circumstances? They may always have two or more interpretations—they never speak, unless suspicion first give them a text. An irreversible act, an irretraceable step—surely erring man need not covet either. S. S.

For the Independent.

CONGREGATIONALISM.

In James' recent work entitled "*The Church in Earnest*," (a work, by the way, well deserving of universal perusal, and adapted to be useful to Christians in the highest degree,) occur the following remarks, in the chapter on Diligence as Church Members:

"One of the first duties which a church owes to itself, is an intelligent, firm, and charitable zeal for the principles on which it is founded, both doctrines, and also such as relate to ecclesiastical polity." After some remarks on the first topic, doctrines, he continues: "Nor is it about doctrines only that our congregations should be in earnest, but about *matters of polity* also. Church government, although not everything, nor the most important thing, is still something, and a *great* thing too. It is a matter deeply affecting, in one way or another, not only the spirituality of Christ's kingdom, but the interests of evangelical religion; it is a help or a hindrance, according as it is conformed or opposed to the model set up in the New Testament; and is therefore worthy all the zeal, apart however from the bitterness of sectarianism, which has been manifested on its behalf. To reduce to nonentities the value and importance of the questions concerning Episcopacy, Presbyterianism, and Independency, [Congregationalism,] is a spurious and unauthorized latitudinarianism, as remote from a due regard to the authority of Christ in his word, on the one hand, as a bitter and venomous sectarianism is on the other. * * *

"If the principles which apostles taught, which reformers revived, and for which martyrs bled, are not matters of conscience, they ought to be abandoned, since it is hardly worth while to stand in a state of separation for matters of mere taste or feeling; and if they are, then let them be held as *all* matters of conscience ought to be, with a grasp that relaxes not, even in death itself. * * * Only let us unsting controversy; only let us speak the truth in love; only let us controvert as brethren; only let us carry on our contests about minor matters, with the recollection that we are agreed on greater ones; only let us wrestle for church polity in sight of the cross, which makes us all one, and of the heaven where we shall all feel as one,—and then we may be as zealous as we please about church government."

These remarks are eminently just, and deserving of serious consideration. The question of *fact*, as to the influence of different systems of church polity, in promoting or counteracting spirituality among Christians, and their efficiency in securing the purity and intelligence of the churches, and in bringing out all their resources to advance the kingdom of Christ, is one which demands more thorough investigation and discussion than it has ever yet received. *Expediency* is the chief argument relied on, so far as my knowledge extends, by the advocates of several of the prevalent systems of church polity. The Episcopal Methodists do not pretend to a divine warrant for theirs, nor do the Presbyterians often urge the scriptural authority of theirs. But on the question of expediency, in view of past experience, Congregationalists may, without hesitation, join issue with their Presbyterian friends, as I have fully shown in former articles, (see *The Independent*, Nos. 43 and 44.)

But there is still another question of higher importance: What are the teachings of the Scriptures on the subject? I am aware that it is customary to ridicule the idea of divine right for any system. So extravagant have been the claims of Episcopacy on this point, that multitudes have run into the other extreme, and denied that the Bible contains any definite instructions on the subject of church organization. But if there is anything taught in the Sacred Oracles, it is, that churches are independent and self-governing bodies. The responsibility is laid upon them, nor do we find any examples of scriptural *practice* in which they delegated the power of government to others.

So also in reference to *church officers*, how clear is it that there were, in apostolic times, but two permanent orders, bishops, (*alias*, elders,) and deacons. The duties and qualifications of *no others* are laid down. I was struck, a few days since, with the inconsistency of Presbyterians on this point, while reading *Barnes' Notes* on 1 Tim. 3. In his concluding remarks on the chapter, page 177, after having argued in previous notes against Episcopacy, he says, "1st. The word *bishop* never means, in the New Testament, what is now commonly understood by it,—a *Prelate*. * * * 2d. There are not *three* orders of clergy in the New Testament. The apostle Paul expressly designates the characteristics of *those who should have charge of the church*, BUT MENTIONS ONLY TWO 'bishops' and 'deacons.' * * * *There is no third order*. There is no allusion to *any one* who was to be superior to the bishops and deacons. *As the apostle Paul was expressly giving instructions in regard to the organization of the church*, such an omission is unaccountable, if he supposed there was to be an order of prelates in the church. Why is there no allusion to them? Why is there no mention of their qualifications?"

Now let us apply the argument to the question at issue between Congregationalists and Presbyterians, as to church officers and government. "The apostle was expressly giving instructions in regard to the organization of the church;" and he specifies bishops, and gives their qualifications, but omits *ruling elders*, and mentions deacons, whose duties, according to Presbyterianism, are far below those of the ruling elder, and so unimportant that, to a great extent, the office is abolished in its churches. Is not the omission of the latter "unaccountable," if Paul supposed there was to be such an order of officers in the church? Mr. Barnes himself says, "there is no allusion to *any one* who is superior to bishops *and* deacons." Where then is the authority for ruling elders? And if we are at liberty to introduce them on the ground of *expediency*, why not *prelates*? Episcopalians can argue the expediency of prelacy as well as

heir of the peer is an officer in the Life Guards, and a member of Parliament for the borough nearest to the estate. Take the fact that nearly the whole of the property in the town referred to is under the same tenure, and that similar property to the value of thirty-five millions sterling is thus distributed, and remembering that this is only the episcopal and capitular portion of church property, then some idea will be formed of the interlacing of powerful interests adverse to the general interest, and which tend, with others of a similar character, to give that prodigious power to a territorial and prelatical oligarchy, against which political and religious reformers strive in vain, and which nothing but a volcanic upheaving will destroy. This illustrative episode, by-the-way.

Returning to the remarkable ecclesiastical phenomena of the hour, we are arrested by the movements within the pale of Wesleyan Methodism. The Established Church is reverting to doctrinal Romanism. The non-established Wesleyan church is exhibiting, in the light of the 19th century, the most odious features of clerical despotism in its worst period, and when maddened by its authority being questioned. It is most painful to write it; but no Tudor in his caprice, no Stuart in the exercise of right divine; no Bonner or Laud, when stirred to anger by any exercise of freedom of thought or of action in religious matters, ever outraged the sacred principles of justice more violently than do now the governing party in the Wesleyan Conference. Never in the past were the peculiar vices, the natural fruits of a clerical corporation, more glaringly and offensively exhibited. The tyranny, the spirit of revenge, is not even tamed down by the forms and shows of justice, or the restraints of good breeding. It is the tyranny of men for the most part narrow-minded, illiterate, with prejudices and egotism intensified by being trained in the strictest sectarianism, and demoralized by the exercise of unrestrained and unqualified power. It is the tyranny of the servile, of all others the most cruel. In the Conference, the preacher surrenders his individuality: willingly or otherwise, he bows and submits to the ruling power or spirit. But in his circuit, the preacher is the Conference; often vulgar, overbearing, tyrannical, jesuitical and managing beyond all belief. At this time, on every circuit, such tricks are being played by the preachers before high heaven, as might "make the angels weep." The universality of this apostacy of the preachers is astounding. Hardly a voice is heard protesting from among them. One, the Rev. James Bromley, of Bath, has published three letters, written in admirable temper. He has contrasted the monstrous claims and acts of the Conference with the discipline of the New Testament, as expounded and enforced by John Wesley. Mr. Bromley cannot be answered; but he can be suspended, and put out, by means of the unconstitutional Conference law of 1835. There are only two Wesleyan newspapers: one, the *Watchman*, established by the ruling party some years since, and offensively illiberal in politics; the other, the *Wesleyan Times*, commenced in the same week which saw the first number of the New York *Independent*. The *Wesleyan Times* has been conducted with courage, temper and ability; but, of course, could not substitute rose-water for ink, when the championship of the cause of the persecuted and oppressed had devolved upon it exclusively at so critical a period in the history of Methodism. *Here* universally the editor is merged in the paper: rarely is a paper a personal organ; and, probably for the first time in the history of the English press, last week an editor had to address his brethren of the press as one *excommunicated* for the exercise of his vocation. A circular from the editor of the *Wesleyan Times*, last week, made known the extraordinary fact to the press of England; and the columns of the *Wesleyan Times* exhibited the formidable indictment and mock trial, which issued in the excommunication of one who appears to have been honored and beloved by his Christian brethren of the laity. It may not be unacceptable to have one of the heaviest counts in the indictment—a portion of the testimony adduced on behalf of the incriminated church member—and a brief extract from the first leader of the expelled member. The Rev. Mr. Scott, the accuser and judge, placed in the forefront of his indictment the following extract from the *Wesleyan Times:*

"THE DOINGS OF DESPOTISM.—We understand that a 'general order' has been issued to superintendents to 'get rid of the refractory,' even if the doing so should decimate the society. The dominant party are rampant, and apparently regardless of all consequences to themselves or others. *They have the chapels and the people the debts*, and they care not what becomes of the people, should they question the preachers' 'right divine to govern wrong.' Our columns to-day contain matters which reflect little credit on the Christian character and moderation of the clique and its minions, and which go to show that they are fully committed to a reckless procedure. It is clear, that, to maintain their ill-got power, they are prepared to commit ecclesiastical slaughter to an indefinite extent. The President—like one of the occupants of St. Peter's chair—has issued his warrants, and obsequious superintendents are as ready to do his bidding as were the familiars of the most Holy Inquisition in its palmiest days. They will readily assume the offices of prosecutor, judge, and executioner. Of their doings we may expect to hear shortly. There have been a few victims already, but by-and-by they will lie thick as leaves in Vallambrosa. There will scarcely be a circuit where the Methodistic gallows or guillotine will not have been erected, and where the religious sensibilities of the nation will not have been outraged by scenes as revolting and as pernicious to general morals as the late disgusting exhibition at Horsemonger-lane jail. The preachers look upon Methodism as their preserve, and have, by their unrighteous 'game-laws,' made trespass a capital offense."

This is, to a great extent, a correct description of what has really happened since; but is, it seems, "treason by the law" of Methodism, and the accuser and judge appeared really to believe that it was quite sufficient to adduce this, and similar extracts, to justify his accusation and final sentence. So far, then, the editor was verily guilty. But what of the church member thus subject to Christian or antichristian discipline? Here is the concurrent testimony of the members of his class, which, in truth, might be called the church of which he was an actual and living member:

"LONDON, January 19, 1850.

"DEAR SIR:—It being currently reported that certain charges, perilling church membership, are to be preferred on Tuesday evening next, against Brother John Harrison, we feel prompted, as fellow-members of the same class, to express to you, as our leader, *our esteem and Christian affection toward him—our admiration of the Christian department manifested by him on all occasions of our intercourse with him in church fellowship*; and that, notwithstanding his peculiar position in relation to the exciting subjects now occupying so much the attention of our church, he has, on no occasion, broached the same in the class; but, on the contrary, his relations of experience have, at all times, been characterized by a high degree of intelligence and spirituality, which has not only contributed much to our profit, but also excited our emulation; so much so, that whenever he has been absent it has been to us a matter of regret. We, therefore, sincerely and ardently hope that this investigation will not result in terminating our Christian intercourse, and severing our church fellowship; and we urgently beg you will use every possible effort to avert so unhappy and deplorable an event. We are, dear sir, your affectionate and attached members."

[Signed by the class members.]

A glimpse of the private life of the editor incidentally obtained, reveals one laboring and suffering, visited by relative affliction, and yet "keeping right on" in the path of faith, obedience, and duty. The following are the opening and closing paragraphs of the leader referred to:

"Our columns to-day contain a fresh instance of ecclesiastical despotism on the part of the dominant faction of the Wesleyan Conference. *The* EDITOR *of this Journal has been expelled, by one of the chief actors in the Manchester Inquisition, for the crime of* EDITORSHIP! Our professional brethren, both in the metropolis and the provinces, will doubtless be surprised to learn that *editing a public journal* is a crime of such magnitude as to merit the extremest penalty a modern ecclesiastical conclave can inflict—that of excommunication. They will, however, remember that the time was when printing itself was equally obnoxious to the same class of men. Three centuries have since passed away, and mankind have, through the denounced "art divine," wondrously progressed—some of the priesthood, it would seem, alone excepted. Such acts almost obliterate the intervening period, and well-nigh persuade us that we are yet in the glimmering light of the fifteenth century."

"The trial, too, was unfair and illegal, and, of course, so is the result. It was *unfair* to refuse both the aid and presence of a legal adviser to the accused, when the charge involved professional questions; it was unfair to refuse the presence of a reporter, when the accused was a member of the Press, and summoned as such. Men of common sense, who can appreciate what is due to equity and justice, will concur in this. It was unfair to allow the accuser to be judge and counsel also. It was *illegal*, too. The preliminary steps provided for, both in the New Testament and the 'Rules of Society,' were set aside; the proceedings were based on enactments correctly described as 'steeped in apostacy and unbelief;' and the two main charges were sought to be established by hearsay conversations two years old, by a non-denial in a mixed company, and from a newspaper which the judge had again and again denounced as utterly unworthy of credit."

Such is the genius of Conference Methodism in England. It is manifest that no vigorous antagonism to the Romanized movement of the Church of England will be displayed by Methodism; but, contrariwise, the ends of spiritual despotism are equally promoted by these two ecclesiastical corporations, and another lesson, perhaps the most impressive ever given, is afforded, on the danger of departing from the simple church institutions of the New Testament. Man in his wisdom devises organizations widely extended, and seeks to gain increased moral force by mechanical and material appliances, and by the concentration of power and authority. What has been the invariable result? The more perfect the machinery the less the real spiritual result: the injury and corruption of good men by the possession of power, and the tempting of hirelings and the ambitious into the church. As Milton was forced to write of "New Presbyter," so now the fact is equally strong of the preacher:

"New Methodist is but old priest writ large."

The individual, independent existence of each association of believers, as a church, is not the least practically important New Testament principle; and the evils consequent upon a departure from it, were never more strikingly exemplified than at the present time.

The Methodist people have displayed a larger degree of resistance to Conference tyranny and usurpation than was expected by those who knew the narrowing and mind-depressing tendencies of the Wesleyan system, as worked by the preachers. In the Bristol circuit, for example, a declaration protesting "most strongly" against "the unjust and cruel manifesto of the President," &c., was signed by two thousand members of society in eight days; and already upward of six hundred delegates from different circuits have been elected to an aggregate meeting to be held in London on the 12th of March next. It is said that, blinded by resentment, the Tyranny have resolved to issue process against every member elected as a delegate, and to summon him for trial at such a time as to prevent attendance at the general meeting! With respect to the Wesleyan press, it may be asked, is it possible that a society consisting of nearly half a million of members in Great Britain and Ireland, and whose congregations will, probably, make an aggregate of a million and a half—a society which raises £100,000 annually for missionary purposes—has almost literally no newspaper press? It is so. The spirit of Methodism has been close and sectarian to an intense degree. It has not only *not* cultivated public spirit, or sought to unite the Christian citizens, but the member who rose to the hight of contemplating his "neighbor," has been discountenanced and put down.

AGRICOLA.

The Independent.

NEW YORK, THURSDAY, APRIL 11.

THE EFFECTUAL CHRISTIAN ARGUMENT.

Mr. Emerson says that 'it makes a great difference in the weight of a sentence, whether a man be behind it or no'. It certainly makes a great difference in the weight of a sermon whether a church be behind it or no. If there be one behind it—a united body of Christians, whose life reflects the truth, whose seen and daily history expresses in the actual what the sermon has expressed in words and sentences, of the difference between the Christian and the not-Christian, the difference in character, in happiness, and in hope—then the sermon is weighty. It is edged with sharpness. It is backed with power. It is a sword of the Spirit. It convinces, presses, persuades men to the Saviour. On the other hand if there be no such body of disciples to illustrate the truth and reëxpress it, in character and life, it will fall powerless. It ought to do so, and it will do so. For the vital point in Christian appeal, the point of conviction in the soul on which the appeal must strike its blow, is always this: that there is a radical and decisive *difference* between the man in his natural state and the man in his renewed state; a difference that is central and permanent, and constantly influential; a difference that makes renewal necessary; a difference that in its final and certain issue; will make the difference between justification and condemnation, between Divine favor and Divine frowns, between Heaven and Hell. Get this conviction fairly worked into the mind of a man, himself unrenewed, and it will not let him rest. It will appeal to his desire for his own well-being. It will startle his conscience, and quicken his sense of need. It will override dispositions to worldliness, and fears of associates, and pride of position. It will almost force the man to come to the Saviour for pardon and renewal, and everlasting life.

But this conviction, though a perfectly just one, cannot be wrought by any argument, or any declaration, except as they are illustrated and impressed by the consistent life. It cannot be wrought by the life of one man merely; though the truly humble, joyful, consistent walk of *one* believer will do much to show the reality of his change. But it must be worked by the cheerful and joyful piety of the body of disciples; by their union in love and common faith; by their pure and high and generous morality; by their superiority to the common motives of gain and self-interest; by their manifest spirit of love for mankind, and of affection for all Christians; by their visible happiness, in communion with God, and the hope of His glory; and by their seen and steady progress in all the graces and joys of holiness, toward the measure of the Perfect.

Such a church will make its minister's sermons impressive and effectual. It will do so through its prayers. It will do so directly, by its own example. It will flash back its experience upon himself, and make his heart the warmer for it, and his convictions the more clear. It will silently open many hearts in the congregration before the Truth, and create receptivities in them that never otherwise would have found existence. And under the light and warmth of its influence the practical infidelity of men will melt like the snow under this April sun. How many such churches are there? What wonder that 'revivals' are few and brief when churches are so cold and world-like, and un-heavenly in spirit! What wonder that ministers break in power, and faint in heart, under a burden too great for them alone to bear? Christian! you are a member of some church. The thought we have suggested speaks to *you*. How is it with your church? How is it with yourself? Is it as you can rejoice to have had it, when sentence is pronounced at God's Tribunal?

RELIGIOUS PROPAGANDISM IN ITALY.

Though the cause of civil and religious liberty has been arrested in Italy, it has not been crushed. Indeed that can hardly be said to have been arrested, which is daily progressing in the intelligent conviction of the masses. Under the Triumvirate a system of *propagandism* was adopted, by means of which brief tracts or fly-sheets exposing the fallacies of Popery by facts, arguments, ridicule, and apt quotations of Scripture, were widely scattered among the people. One of these tracts was the famous answer of the people's club to the Pope's allocution, which has been extensively published in this country. This system is still in full operation, moved by hidden springs. Somehow—nobody knows how—these tracts are scattered along the streets, distributed in the cafés, thrown into houses, put into men's pockets, and they are telling continually against the papacy. Such a guerilla warfare is more harassing and effective even than Garibaldi's. The cities of Italy are all against the Pope; and by means of this active and ceaseless propagandism the country will soon be gained. This is a work in which American Christians may lawfully participate; and we understand that the subject will soon be brought before them in a tangible form. Italy is to be changed, and molded anew. Should the Pope return to Rome he cannot stay forever. French bayonets may be succeeded by the emissaries of French communism, more to be dreaded. The friends of Italy's true welfare should strive to forestall that catastrophe by indoctrinating the masses with the principles of evangelical religion and Christian liberty. Italy is but a small boot of land, yet the world has one foot in that boot, and with the present full, loose habit of the world, the boot begins to pinch and must be unlaced or cut open.

We shall hereafter recur to this new *propaganda* at Rome.

CIRCUMSTANTIAL EVIDENCE.

"No man should be convicted of a capital crime upon circumstantial evidence." This remark has been made again and again since the conviction of Prof. Webster of the murder of Dr. Parkman. As well might it be said that in nine cases out of ten murder shall go unpunished. From the very nature of the crime, murder can seldom be proved by eye-witnesses. Nor is human testimony always the most reliable sort of evidence. Witnesses may deceive or may be deceived; and naked testimony to an unusual event or a monstrous crime—testimony unsupported by circumstances appropriately pertaining to the event or crime alleged, is to be received with great caution. Probably the great body of believers in Christianity receive the Bible as a revelation from God upon evidence properly circumstantial—such evidence as the nature and effects of Christianity furnish—rather than upon the testimony of the evangelists and apostles. There is, as Mr. Hume affirms, a natural presumption against a miracle, which in some minds is so strong that it can hardly be overborne by any amount of positive testimony; but which being removed by circumstantial considerations, showing a sufficient reason for the miracle, testimony to a miracle becomes as credible as testimony to the commonest facts in nature. In regard to the miracles of Christ, that opposing presumption is removed by the object of his mission, attested by a long course of Providence and Prophecy, by the deep-felt wants of the human soul, and by the whole tenor of his life; and the testimony of eye-witnesses is corroborated by their subsequent conduct.

To make a strong case, suppose that ex-President Day, Dr. Woods and Chancellor Frelinghuysen, men extensively known as men of caution, judgment, candor and veracity, should affirm that Dr. Dwight had risen from the grave and had appeared to them;—how many would believe the story upon the bare testimony of three such competent and truth-telling witnesses? Sober men generally would believe that the persons testifying to an event so unnatural as having transpired without any supposable reason for it, were laboring under hallucination. Though they should testify that while standing together in the grave-yard they saw him rise, and the grave should be found open and the body missing, many though perplexed could not be convinced. Mere testimony, however direct, positive, and unimpeachable, is not always adequate to satisfy the human mind.

In the vast majority of instances in the daily affairs of life, men act upon belief and not upon certainty. There are but few things that admit of demonstration. Moral or probable evidence is the ground of most of our actions and plans; and of this evidence that which is circumstantial is often as convincing as that which is positive. The two sorts of evidence cannot well be compared in value. They interlace each other. Positive evidence often requires to be corroborated by circumstantial in order to be entitled to belief; and circumstantial evidence is often necessarily based upon positive. No objection can lie against circumstantial evidence as a *kind* of evidence. The cases quoted to show that circumstantial evidence is not reliable, only show the need of caution in weighing that evidence. Like cases may be adduced to show the need of caution in receiving positive testimony. Innocent men have been hung upon false-witness as well as upon suspicious circumstances. About a year since one of the most respectable citizens of Saratoga county was arrested and indicted for murder, for having placed an obstruction on the Troy railroad which caused the cars to be thrown off the track, whereby the engineer was killed. Two witnesses appeared who swore positively that they saw him do the act. These witnesses were Irishmen who had lately come over to this country, and were little known; but, providentially, a man was found in Washington county who had known both these accusers in Ireland, where they sustained bad characters; and in the progress of the trial it was made manifest to the entire satisfaction of the court and the jury, that the reward offered by the Railroad Company had tempted these men to charge an innocent and respectable citizen with crime. He was acquitted and they were arraigned for perjury. But the innocent man suffered six months' imprisonment under the imputation of an odious crime, and expended $2000 in preparing his defense, in consequence of the positive testimony of two witnesses afterward proved to be false.

Have we forgotten the memorable trial before the Sanhedrim, where perjured witnesses accused Christ of blasphemy—a crime punishable with death by Jewish law, although the Roman government had taken from the Jews the power of capital punishment? The death of Christ was compassed by perjury, in face of an unblemished reputation, and in the absence of all circumstantial evidence. Positive evidence may deceive, and this even in its highest form. What higher proof of guilt could there be than the confession of the accused himself? Yet in the case of the Bournes, convicted upon circumstantial evidence of the murder of Colvin, in Vermont, some years ago, although one of the brothers made a confession giving the most minute details of the crime, some time after their execution Colvin was found alive in a state of mental derangement. If this case is quoted to show the uncertainty of circumstantial evidence, it may be quoted with even greater force to show the fallibility of human testimony. That cannot always be relied upon, even when it directly criminates the witness. Bourne made a false confession in hope of obtaining pardon. But surely a man's own confession should be considered the highest possible evidence of guilt. It is not then the nature of the evidence, but the degree of it, which is mainly to be regarded.

There can be no valid objection to circumstantial evidence as a kind of evidence. In many cases it may be much stronger and more conclusive than positive evidence unsustained by circumstances. The only question relates to the degree and the manner of circumstantial evidence necessary to produce conviction. Here such principles as the following are obvious. Each circumstance must be clearly proved; the circumstances must be sufficiently numerous, or if few, sufficiently strong, to do away with all reasonable doubt; the circumstances must be natural or appropriate to the fact, and must agree naturally together, all pointing toward and sustaining one hypothesis, and that a natural or a necessary one, and admitting of no other reasonable hypothesis with which they might be reconciled. Where these principles are regarded and due caution is used in weighing the evidence, there is hardly a possibility of mistake. We may arrive at as sure a conviction by circumstantial as by positive evidence.

Let us apply these principles to the case before us. The identification of the body of Dr. Parkman rests upon the identification of the teeth. The other parts of the body found differed in no known respect from the body of Dr. P., but had a general correspondence thereto. This, however, would by no means prove the identity of the remains. But artificial teeth, according to the testimony of experienced dentists, can be fully identified by the maker even at a distant period of time; and these teeth were made in circumstances fitted to impress their form and appearance upon the operator, who swears positively that the teeth belonged to Dr. P.; his assistant swears to the same fact with a like minuteness of detail; and the declaration is confirmed by an examination of the mold and the fragments of the jaw. This point being thus positively determined, the correspondencies of the other parts of the body with the body of Dr. Parkman have weight as collateral evidence. These circumstances, taken in connection with the fact that the last certain information we have of Dr. P. leaves him in the building where those remains were found, prove the identity of the body beyond a reasonable doubt. Each fact is proved; the facts all harmonize; they warrant one inference, and only one.

Next, as to the guilt of Dr. Webster. Each fact proved points to him as being connected with the mysterious disappearance of Dr. Parkman. The facts are sufficiently numerous and decisive to warrant an inference. All the facts, dating from some time anterior to the disappearance of Dr. P. down to the time of Dr. W.'s arrest, harmonize perfectly with each other and with the hypothesis that Dr. W. committed the murder; and no other reasonable hypothesis can be invented that will account for all the facts or for any considerable part of them, or that will harmonize any two of the main classes of facts. To take the supposition of the senior counsel, that a robber secreted the body of Dr. W. Setting aside the fact that an assassin, having got safely off with his plunder, would not have exposed himself by returning to look after the body of his victim and to put it in a place of secrecy, how does this hypothesis account for the fact that Prof. Webster was found with *notes belonging to Dr. P.* for which he had never given an equivalent? No hypothesis which places the remains of Dr. P. in Dr. Webster's laboratory without the knowledge of Dr. Webster, can explain the possession by Dr. W. of notes to which he was not entitled. Or if a fiction be framed to account for that fact consistently with the hypothesis that the concealment of the remains was done by another hand, then, in the language of Chief Justice Shaw, the concealment of the crime "was of no interest to Dr. Webster, and his reluctance to the search is to be accounted for, as well as the fact that he did not himself make the discovery which lay directly in his way." If Dr. W. had no agency in the concealment of the remains in his laboratory, the fact of their being on his premises must first have become known to him; his knives were missing; his towels were missing; his sledge was missing; there was a fire in a furnace seldom or never used; there was everything about the premises to arrest *his* attention, and to lead *him* to a discovery which he could have no interest in concealing. Or if a gossamer fiction be so spun out as to cover these facts also, how shall we account for the deportment of Dr. W. in relation to the whole matter, and especially for his question after his arrest, whether the *whole* of Dr. Parkman's body had been found? A farmer once asked his boy where the whet-stone was. The boy answered, "On the shelf, sir, *as whole as it ever was*." The farmer looked there, and found it broken in two pieces snugly laid together. Who broke the whet-stone? Dr. W. asked with agitation, "Did they find the *whole* body?" Who cut up Dr. Parkman's body? In short, we think it would sorely tax the ingenuity of our correspondent "S. S." (see first page), "to frame a hypothesis that shall include consistently *every* circumstance alleged against Dr. W., except his guilt;" and that it would tax his credulity still more to admit such an hypothesis when framed.

But "S. S.," while admitting his personal conviction of Dr. W.'s guilt, doubts whether there was proper legal evidence to convict him. It should be borne in mind, however, that "S. S.," not having been an eye-witness of the whole proceedings—not having seen and heard the witnesses—cannot know the full strength of the evidence submitted to the court. The trial was conducted with calmness, patience, and fairness to its close. A jury of twelve intelligent and candid men—men who, if biased at all, were predisposed for the acquittal of the prisoner, and who were accepted by the prisoner and his counsel—men who sought daily that wisdom which is from above, and who acted under a sense of their accountability to God—men whose verdict was wrung out with tears from anguished hearts—have found Dr. Webster guilty; and a Bench, preëminent for dignity, learning, and impartial justice, and free from all prejudice against the prisoner—a bench whose decisions have seldom been questioned—have declared that "upon a careful revision of the whole proceedings, they can see no just or *legal* ground of exception to that verdict." It becomes those whose sole knowledge of the proceedings is derived from telegraphic reports to be modest in discussing the verdict or the evidence.

But on the principle of our correspondent, we do not see how it is possible ever to be convinced of any man's guilt so as to award to him the punishment due to crime. In weighing evidence, a jury should not be governed by the nature or degree of the penalty consequent upon their verdict. They are to judge simply of the *facts;* and evidence is evidence, one and the same thing, whether it is to hang a man or to send him to jail for thirty days. If there was not evidence adequate to the conviction of Dr. Webster, the jury would have been bound to say so, though the penalty for guilt had been but a fine of one dollar. Great caution should be used in judging of evidence; but to send a man to the state prison instead of to the gallows, on the plea of the possibility of innocence, would be a monstrous outrage upon his personal rights, and upon justice itself. If there is a reasonable doubt of his guilt, a warrantable supposition of his innocence, he must go scot-free. The verdict is to be determined, not by the penalty, but by the evidence.

We say a *reasonable* doubt; and herein we differ from our correspondent, who seems to confound doubt and possibility. A man may speculate himself into a doubt of his own identity, or with Berkeley into a denial of the reality of external objects. But is any and every extravagant hypothesis to be admitted against a mass of unimpeached evidence, such as was brought forward on this trial, each separate fact being fully proved, and all the facts connecting naturally and consistently together, and warranting one rational inference, and excluding every other? "S. S." admits that even from the imperfect report of the evidence he is *sure* of Dr. W.'s guilt—sure beyond the influence of any hypothesis which common sense would suffer him to entertain. The jury, after hearing the whole evidence, were simply called upon to say whether they were sure—*sure* beyond all reasonable doubt—that Dr. Webster killed Dr. Parkman. They had nothing to do with the penalty. The law fixes that. Neither were they called upon to attain to *super*-human certainty.

The defense of Dr. W. was managed, we doubt not, as well as it could have been without chicanery and perjury. Rhetorically it might have been better; and yet but a single alleged fact was brought forward in his favor; and that was the *alibi* of Dr. Parkman, testified to by five witnesses. Two of these witnesses differed so little in time from the witnesses for the prosecution, that the discrepancy is easily accounted for by a slight difference in clocks, or the imperfection of memory; the third was expressly contradicted as to the day by the gentleman who was in company with him when Dr. P. was seen; the fourth professes to have seen Dr. P. at an hour of the day when recognition was doubtful; or this witness and the fifth may have seen a gentleman from Springfield, who bore a striking resemblance to Dr. P. and who is known to have been in Boston on that day.

For want of room we must omit some striking instances of mistakes of identity personal to ourselves, or within our knowledge. These few witnesses must have been mistaken; for considering Dr. Parkman's peculiar physiognomy and gait, his long residence in Boston, his extended business relations with all classes of society, and his punctual habits, it is incredible that he could have walked about a narrow circuit in Boston for three hours, omitting his regular meals, without being seen by scores, without transacting business, making calls or conversing with a single friend. But would not every man, woman, and child in Boston, who had seen Dr. P. after the supposed time of his murder, have come forward to exculpate Dr. W. by testifying to that fact? But the murdered body was found "under Dr. W.'s lock and key."

The evidence against him was uncontradicted; it was ample, consistent, inevitable and overwhelming in its conclusion. No array of circumstances could have been stronger. Suppose, now, that without the finding of the body of Dr. Parkman, or of the notes in Dr. W.'s possession, or any of the concurrent circumstances, Littlefield or some student of the College had testified on oath that he saw Dr. W. kill Dr. P.; or suppose that there being no known motive to such an act, and no corroborating incidents, two or three men had sworn that they saw Dr. W. throw Dr. P. over the Charles' river bridge. Would this positive evidence have been anything in comparison with the circumstantial evidence which now exists? "The complicated net-work of circumstances," which the prisoner said the Government had thrown around him, was not framed by the Government, but was woven by the hand of God.

CONGREGATIONAL CHURCH IN ALBANY.

The Congregation of the First Presbyterian Church in Albany have erected, and have just begun to occupy, a new church edifice, one of the most splendid in the United States. The old house of worship, which was erected half a century ago, being sold under an order from the Court, has been purchased by several gentlemen who intend that it shall still be occupied as a place of public worship and for the preaching of the gospel, and who purpose to be associated and organized at a proper time as a Congregational Church after the New England model.

Accordingly on the last Lord's day, (April 8,) the venerable and commodious edifice was reopened as a place of public worship in which a Congregational Church is to be gathered. It was crowded, morning and evening, with a most serious and attentive assembly. For the present, the pulpit will be supplied by pastors of Congregational Churches from this metropolis and from various parts of New England. Last Sabbath, Dr. Bacon of New Haven officiated. On the next Sabbath, Mr. Beecher of Brooklyn is to preach. The enterprise is begun with the most favorable prospects of success. Not the least auspicious circumstance is the liberal and Christian feeling with which the movement is greeted by pastors of other churches particularly the Dutch Reformed and the Presbyterian.

For about three and twenty years there has been no "church extension" on the part of our Presbyterian brethren at the capital of this great State. The fourth Presbyterian Church there was organized, if we remember right, in 1827, under the ministry of Mr. Kirk. Since that date the population of the city has been doubled. The Baptists, the Methodists, and the Episcopalians have multiplied their congregations and their places of worship; but the number of Presbyterian churches, in that important and rapidly growing city, is stationary. Presbyterianism has doubtless been making progress; its four congregations, we believe, are all large and strong; but it seems to need some new impulse. Its growth is not keeping up with the growth of the population. We doubt not that another Presbyterian church might be commenced in Albany immediately, without hazarding at all the prosperity of the elder churches, or the success of our Congregational brethren there.

THE DIGNITY OF DOUBT.

There is a class of persons, frequently to be met with, the members of which seem to feel that DOUBT, in relation to Christian truths, is the only noble or proper state for the Christian mind. They look quite contemptuously on those whose beliefs are defined and positive; and are assured, by the mere fact that these are so, that they who hold them are narrow and superficial in their processes of thought, and are incorrect in their results. For themselves, they have examined too largely to be so easily satisfied. They find difficulties in the way of the received doctrines which others—short-sighted, easy souls—cannot have imagined. The general haziness of their own views is owing to the exactness of their inquiries, and the breadth of the horizon over which their view stretches; and if others had gone as far, with equal powers, they would have attained the same elevated and progressive state, of general Uncertainty. This class, as has been intimated, is somewhat numerous; and when one of its number, as will occasionally happen, becomes possessed with the ambition for notoriety, or a natural and laudable ambition for instructing his contemporaries, the doctrine of the eminent Dignity of Doubting is very apt to get itself announced in print, and to exhibit its pretensions before a public.

And yet it is the merest foolishness that was ever gabbled by human throats. It is a foolishness so entire, that only its harmful designs and tendencies entitle it to dislike. There *is no* dignity or worth in doubts about the truths and facts of Christianity. The vanity must be craving and capacious that can plume itself on such. The title to true and merited distinction must be a very slight one, when the possessor is driven to purchase this cheapest decoration. A man who ostentatiously parades his doubts, and prides himself on them, and looks upon settled and definite views with something of contempt, and is accustomed so to utter himself from the Pulpit and through the Press, should be written down thereafter on all men's judgments as a whipster and a fop, who but mimics the attitudes of the Scholar and the Seer.

For first, there is A FINAL AND INFALLIBLE STANDARD OF TRUTH, in the Scriptures which God has given us, from which we may draw our doctrines with the certainty that they are true, and to which we may always revert for the correction or verification of our previous deductions. And, secondly, WE HAVE THE FACULTIES, AND MAY GAIN THE SPIRIT AND THE DIVINE GUIDANCE, which are needful for the investigation of this standard of Truth. To deny the first of these related facts, is not to deny one theory of inspiration or another; but it is to deny the very wisdom and goodness of God, and the truthfulness of the Bible, and to resolve that Bible into a book either intrinsically deceptive or intrinsically unintelligible. And to deny the second, is to deny the reality and reliableness of man's natural intellectual powers—which this class of sciolists would be the last persons in the world to think of doing—or else to deny the possibility of Divine illumination of the soul, and the honesty of God in promising such. Both facts are *real*. We have in the Bible an infallible standard and repository of truth; and we have in our own souls, and in the provisions of grace secured to us of God, the alone necessary conditions of its correct interpretation. We need not employ these conditions unless we choose. We need not study the Bible unless we incline to. But if we will, we may know the Truth from it, and may *know* that we know it.

We ought to bless God that this is so; and we ought to dismiss with instant pity the arrogant foolishness of the man who is forever assuming the dignity of Doubt. He has not even so much faith as the devils. His aim is the lowest that a rational being can possibly propose to himself. It is, simply, to unsettle the convictions of those who heed him.

HOW TO VOTE.

It appears from the letter of our French correspondent, that conscientious men in Paris are as much perplexed about their duty at the ballot-box as such men sometimes are in this country. We have no general rules to lay down upon the subject; but would suggest that it is sometimes important to look beyond the pending election, and to vote a blank, or to set up a third ticket with a view to ultimate results. Sometimes a temporary defeat prepares the way for a final triumph.

RAIL-ROAD COMPANIES AND THE SABBATH.

A private correspondent proposes to us the following queries, which being of public concern, we prefer to answer through *The Independent*.

"I am a stockholder in the Pennsylvania R. R., and you are aware that the question of running the cars for passengers upon the Sabbath is now being decided by the votes of stockholders. Wishing to record my vote after a full and fair investigation of the subject in all its moral bearings, I must confess my inability to arrive at a satisfactory solution of the question in my own mind. Pray give me your views, which, I am sure, though conscientious, will be divested of both bigotry and license. The solution of the following questions is the difficulty with me.

"1st. Am I as a professor of Christ's religion under moral obligation to take any steps to *coerce* either compliance with or non-desecration of the Sabbath, according to my ideas of its sanctity, on the part of those who are not actuated by similar religious scruples?

"2d. Does the injunction of Christ, "Cast not your pearls before swine, lest they turn again and rend you," &c., embrace this question at issue. Is not the suppression of Sabbath-day traveling calculated to arouse the most bitter animosity of those upon whom such restraint is imposed?

"3d. Is not the spirit of the gospel better complied with by endeavoring to instil into the hearts of men by example more than by either precept or coercion, such a regard to the *entire* law of God, in its spirit as well as its letter, as shall bring them to feel their individual responsibility for a conscientious compliance therewith, and thus leave the matter of desecration or observance on the part of employers, or travelers on railroads, to every man's conscience?

"Lastly. Am I under moral obligation to decide the question *at all*, by recording my vote either for or against the running of cars on the Sabbath day—supposing the issue to hang upon my vote?"

The first question may be easily answered by a reference to the conduct of Christians in their households and in their private business. We presume that our correspondent requires of his domestics a decent regard for the Sabbath as a condition of their remaining in his service. He cannot compel their attendance at family worship or at his own place of public worship; but he may with propriety insist that his entire household shall regard the sanctity of the Sabbath, and not make it a day of labor or of boisterous mirth. Nor would it be injustice or persecution for him to dismiss a servant who should refuse to comply with his wishes in that respect. So as the head of a commercial house he insists upon the observance of the Sabbath in all his business relations. A junior partner, a book-keeper or a clerk, might prefer to do business on the Sabbath for the sake of gain; but he will not suffer his store or counting-room to be opened on that day, and therein is guilty of no oppression. If our correspondent were the *sole* proprietor of a railroad, would it be an unjust coercion of others for him to refuse to let his cars run on the Sabbath for their accommodation? As well might his clerks or his domestics complain that he will not suffer them to desecrate the day in his store or in his dwelling. No person wishing to travel on the Sabbath could demand the use of our correspondent's rail-road with any more propriety than a customer could demand that his store should be opened on the Sabbath. But where the question is to be decided by the votes of the majority of stockholders, we do not see that the individual right and duty of our correspondent differ at all from what they would be if he was the sole proprietor of the road. He does not coerce others to keep the Sabbath; he only refuses them the use of his property for the purpose of violating the day. They can still travel in some other mode. As to *coercion*, it works both ways. Most of the employées on rail-roads would gladly be released from Sabbath-day service, if not for conscientious reasons, at least for the sake of the physical and social benefits of the day. What right has a Christian stockholder to *coerce* the whole corps of engineers, firemen, brakemen, conductors, &c., to work on the Sabbath, and thus to deprive them of all participation in this sacred gift of God to man, under penalty of losing their employment?

In reply to the second question, we would say that in our judgment the injunction referred to does not apply to such a case. It might be quoted against a law forbidding any person to travel on the Sabbath in his own conveyance on a public highway, but cannot apply to a regulation of a Company respecting the uses of its own property. Such a regulation interferes with no man's private rights, and forces religious principle upon no man's interests or conscience.

The principle involved in the third query is in the main correct. But what sort of an *example* does that Christian set who preaches temperance and chastity, and hires out his houses for grog-shops and brothels? or who goes devoutly to church on the Sabbath, and at the same time gives others the use of his property, and all the facilities which his capital can furnish, for desecrating the day, and on Monday morning coolly pockets the profits of their iniquity? This case is one which calls more for example than for coercion.

We will now leave our respected correspondent to answer the last question for himself, not doubting that he will make a right decision. In his case we should not only vote against the running of the cars on the Sabbath, but if the question should be decided in favor of Sabbath-day traveling by a majority which would leave no hope of a speedy change, we should sell out at once and quit the concern, and that from pecuniary as well as moral considerations.

The case would be somewhat modified if the people of the State, in their sovereign capacity, were called upon to decide whether Railroad Companies should be allowed to use their roads on the Sabbath; but as the stockholders are to decide the question, the duty of a Christian stockholder to us is very plain.

FLOGGING IN THE NAVY.—This brutal practice is fairly open for public discussion, and must soon become a matter of general disapprobation. Rev. Mr. Beecher will deliver an address on this subject at Montague Hall, Brooklyn, this (Thursday) evening, at a quarter before 8 o'clock.

TYPOGRAPHICAL.—So many of our editors were absent last week, at the Association, when our paper went to press, that some typographical errors escaped correction. For example, in our "remarks on Dr. Tyler's letter," we spoke of Dr. T. as "a father in the ministry," but the compositor, oddly enough, made us call him "a father in the University." He must have been thinking of the time when Dr. Tyler was president of Dartmouth college, and may have presumed that we were alumni of that institution, and that we graduated under his presidency.

In the same article the types make us say that the document subscribed by the members of the Hartford North Association "is addressed in part to the public." What we wrote was, that it "is addressed in *fact* to the public.

CHRISTIAN INDIAN CONCERT.—A family of Christian Indian Mohawks are about to give concerts of Sacred Music in our City. They are highly spoken of in Washington and in Philadelphia. The Christian community of New York will find something out of the ordinary course of Musical entertainments. They will be present on Sabbath evening at the Sabbath-school celebration, at the Presbyterian church corner of Houston and Thompson streets. Their first concert will be given at the Tabernacle on Monday evening at eight o'clock.

THE HUTCHINSONS AT THE CITY PRISON.—I wish to give you a short account of a visit I made at the Tombs last Sabbath. We found about 300 prisoners assembled, attentively listening to able addresses made by several gentlemen, upon the subject

have already in fact proscribed certain upholsterers, butchers and wine-dealers, simply because they had the audacity to vote according to their democratic opinions! You will agree with me that these little persecutions will be more hurtful than useful to the party that permits them.

Paris has been perfectly tranquil, before, during and since the election. The government, which desired a little emeute in order to take occasion to put Paris again in a state of siege and to suppress a certain number of journals, did not spare provocations to the people of Paris. For instance, the Prefect of Police announced one day that he should remove the numerous *trees of Liberty* which were planted in the streets and public places in February, 1848. This threat produced some excitement among the people, and occasioned some gatherings of workmen. for the population of our suburbs are strongly attached to these trees, which to them are the symbol of the revolution and the Republic. But the leaders of the democratic party might be seen going through these groups and exhorting the people not to interfere with the order. "The elections," said they, "are at hand; do not compromise the cause of the Republic, by giving to the Police the occasion which they seek." Out of 250 trees of liberty, the Police cut down more than 200; and with the exception of a single case, where they met with trifling resistance, the whole thing passed off very quietly.

Our Prefect of police tried another expedient. On the 24th of February, the anniversary of the proclamation of the Republic, the inhabitants of the Faubourg St. Antoine, went to cast thousands of wreaths at the place d' Bastile at the foot of the column of Liberty, in memory of the combatants slain in the last revolution. This demonstration, altogether pacific, was molested. During the night a company of Police officers went and removed the wreaths which they formed together. This caused a great excitement in that populous quarter. But it was appeased in the same way as that occasioned by the destruction of the trees of liberty. The people saw that their strength lay in the calm exercise of their rights, and in particular in the peaceful victory of the ballot box.

While the Electors of Paris thus condemned by their vote the course and the retrograde tendencies of the government, the Legislative Assembly continued to discuss, or rather hurriedly to adopt, the numerous articles of that detestable law of Popular Education—the law which gives to the clergy so much direction, general and particular, of public education. There was, however, a respectable minority, which protested by its vote against this iniquitous law. It was carried by a vote of 398 against 237. On the side of the majority were 150 *Montagnards*, or extreme democrats—all the liberal men of the Assembly—Lamartine, Cavaignac, Victor Hugo, Lamennais, &c. &c. But one very strange thing is, that the Bishop of Langres, who has been, with Messrs. Thiers and Montalembert, one of the principal framers of the law, and who was there as the official representative of the clergy, for whom it made *such provision*, withdrew at the moment of the vote, and refrained from giving his voice for or against. The fact is, that the bishops are in general dissatisfied, and several of them have protested in the Catholic journals, and declare that they will not submit to the law. They wish and hope yet more. It gives them a share of authority, while they wish to be sole commanders. The government have done all they could to gain them; they have tied the hands of the State; they have seriously compromised liberty of worship, and even liberty of conscience, and in spite of all their efforts have failed of their end. All the flattery of the clergy has amounted to little; and Mons. Thiers, the Voltarian, is well recompensed for having joined hands so affectionately with Mons. de Montalembert, the Jesuit. It may be safely affirmed that this law will be a dead letter.

Yours devotedly, LOUIS B.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, March 23, 1850.

THE WESLEYAN AGITATION.—Four hundred delegates assembled in London last week to discuss the present condition of the Wesleyan body, and to devise means of abating the tyranny of the preachers. The meetings were characterized by gravity and earnestness, by strong "connectional" feeling, and deep conviction of the necessity for reform. The delegates were mostly local preachers, and had been from fifteen upward of fifty years "members of society." Many men of good social standing and of marked ability were among them. The President was asked to receive a deputation, but declined to do so on quite Peter-than-thou principles. There was much of curious interest, much to instruct and suggest various thought in the proceedings. How many volumes do the three following brief extracts express! The question is lay representation—the voice of the church in its own government. The good people, to their surprise, find the "connectional principle" standing over against the New Testament principle:

First speaker. * * * "You may talk about minor things, you may consent to bury for ever the past—burn all the books, obliterate all the history of Wesleyan Methodism, and determine to start afresh; but I never can consent to yield up two such principles as those to which I have referred—my right to sympathize with those who are oppressed by tyranny, and my right to a voice in the appointment of persons unto the ministry."

Second speaker. * * * "I would rather go to Scripture for the standard, but unfortunately this Deed Poll is in the way, and therefore we cannot do so. This is Methodistic, and therefore to talk of forming our rules exclusively by the Scriptures, is taking a standing which we cannot maintain. As long as we are connected with Methodism, we must submit to it."

(The Deed Poll is the legal instrument prepared by Wesley, under which Conference governs.)

Third speaker. * * * "That there are difficulties connected with this matter no one can dispute: many of those difficulties were from the peculiar character of our church as a connectional one. If it were a question simply of a church in one place, then I could feel the force, and perfectly coincide with the views of our brother from Hinde-street; but if we wish to keep up the connectional principle in our church, there must of necessity be some points conceded which are not in opposition to Christian principles. If it could be proved that anything in the Deed Poll was antagonist to the principles of Christianity, then, I say, let that deed and everything arising out of it be committed to the winds of heaven; and let us take a New Testament in our hands, and call a solemn convocation of our people to lay the foundation of another church on principles which are purely Scriptural. (Cheers.) I am not prepared to believe that such is the case."

Fourth speaker.—[Question: "All leaders and officebearers to be chosen by the church."]—"The question is one of great importance, because it must be borne in mind that the Wesleyan societies are not like societies in congregational churches. If every member of the Wesleyan Society had to go through such a sifting ordeal as candidates for admission into such churches, then there would be considerably more reason why they should be permitted to have a voice in the legislation. There are many persons admitted on trial among us who receive society tickets from the superintendent, who is anxious, generally speaking, to have a representative conference an increase in society, but who only ought to be represented as persons on trial."

A kind of "bill of rights" is to be prepared and published. The delegates are to meet again in August, when the Conference will meet also in London. The feeling was to keep the door of reconciliation open; but the spirit of the Conference leaders is both violent and revengeful. They will not attack the delegates from Birmingham, Manchester, Leeds, and other large towns, but are crushing the reformers wherever they can work the machinery so ingeniously devised to make the Conference absolute in the power of every preacher. The delegates committee hold a balance of £2000, subscribed in aid of the expelled preachers.

PROCEEDINGS IN PARLIAMENT.—Some very characteristic traits of the House of Commons have been exhibited within a few days. Mr. Cobden renewed his motion for reducing the expenditure to the level of 1835. His speech was very effective, and admitted to be so in the House; but the deaf adder was not to be so charmed: the motion received the support of less than one-sixth of the members; yet even the conservatives affect now to be all for economy. This general motion was followed by definite propositions from Mr. Hume, to reduce the number of soldiers and sailors. A part of the members supported these motions; yet on the next night, when the taxation had a point of fact been voted with the number of soldiers and sailors, a Protectionist member moved a resolution for reduction of expenditures, which was supported by a powerful minority—156 to 190. The motion was a mere party move, and so far as it was real, meant to shift the burthen, and a move backward toward "protection." The plain truth is, the member-of-Parliament class has a strong interest adverse to that of the great tax-paying class. Eight military officers—"captains and colonels, and knights in arms"—had the modesty to speak in the House against reducing the army. The commissioned officers, army and navy, constitute an army of themselves, and number 10,988!—ten thousand nine hundred and eighty-eight commissioned officers. The officers of the British army are nearly three times the number of those of France and Austria, compared with the men commanded!

The Budget was opened on the 15th; an abstract of the lengthened statement of the Chancellor of the Exchequer is sent, from which some striking extracts might be made. Thanks to the free-traders and economists, the minister found himself in the very unusual position of having a surplus of two and a quarter millions; but the whigs never know how to use a great occasion, or to make one. Honesty and courage in reduction on the present year would have given them five millions to have dealt with; and not only might taxes to that amount have been remitted, but consumption and production have been increased far beyond that amount. The tax on tea, 2*s.* 2*d.*, might have been reduced by one-half; that on paper and on soap have been swept away; the landlords might have been placated by the reduction of the malt tax by one-half. The loss to the revenue would not have been equal to the reduction: increased employment to printers and the related trades, now not prosperous; the restoration of the soap trade, increased exports to China, and of the imports of tea, would all have greatly helped the revenue. But the whigs have neither the ability, nor the inclination, nor the courage to take broad views, and act upon them. As it is, there is to be a slight modification of the stamp taxes—not a thorough revision, but a reduction of the tax on leases, transfers of property, &c.; and the tax on bricks, 5*s.* 10*d.* per thousand, and yielding about three-fourths of a million, is abolished. One-half of the surplus the chancellor keeps on hand. The ministers propose to lend more money to the landholders, for the purpose of agricultural improvement, for the benefit of the said landlords. This means three millions to be added to the unfunded debt! This is against the modicum of surplus, *possibly* to be applied to the reduction of the national debt!!

Lord Ashley has introduced a bill to reenact the ten-hours act. His statements regarding the social condition of the people, and the beneficial operation of the ten-hours act, were highly interesting. For thirty years the factory people struggled to obtain this measure. Mr. M. Gibson, M. P. for Manchester, where the act was broken through, had the bad taste and folly to say the bill was founded on socialist ideas. The *Economist*, which is the property of an official, also concludes an article in the following terms: "However it may be disguised, such legislation is based upon the principle of a Bonaparte and a Blanqui, and tries to level all the inequalities of nature by the iron rule of the despot and the communist." This is as foolish as it is wicked. It is no "inequality of nature" which has compelled English parents to subsist on the protracted and ruinous labor of their children. This class of heedless and godless political economists apply the same "law" to the Irish question, and assume that it is "nature" which interposes to detach the Irishman from the land of Ireland, and throw him to rot in a ditch.

The movement for the abolition of Sunday labor in the post-office is going on. Two thousand petitions, signed by 50,000 persons, has been presented in favor of it. The other night Lord Brougham sneeringly asked, if it was intended to stop the engines of mail steamers on Sundays?

The attempt to force ministers to withdraw the African squadron, and to leave the coast open to the men-stealers of Cuba and Brazil, was renewed on the evening of the 19th. A great variety of motives influence the members who are in favor of this proposal: some insist upon the great cost, over £300,000, the loss of life among officers and crew, and the apparently hopeless nature of the effort to restrain the abominable traffic; with others, less respectable motives are influential. Ministers are obliged to make a serious matter of it; and after a protracted debate, 154 members divided in favor of the resolution tending to the withdrawal of the squadron, and 232 with ministers against it. AGRICOLA.

RELIGIOUS INTELLIGENCE.

METHODIST NEWS.—The last number of the *Christian Advocate and Journal* contains the information that President Olin, of the Wesleyan University, has been confined to his bed by illness, in this city, for more than two months, with little present hopes of immediate convalescence. The laying aside of so eminent and excellent a man, from a station so important, is a common calamity to all who love either letters or religion, and will call forth general Christian sympathy and prayer.

We see with regret, also, the official announcement that the severe attack (we believe it was paralytic) endured by the Missionary Secretary of the M. E. Church, Rev. Charles Putnam, D. D., has taken such a form as constrained him to resign his office. The appointment of a successor rests with the bishops. Some think Dr. Peck will be the man; but we object to his removal from his present post.

There is a long editorial article on "the Wesleyan Rupture" in England. It closes with a complaint against the *British Banner* and the Independents of England, for attempting to use the "Fly-Sheets" as a means of breaking down Wesleyan Methodism; but predicts their failure:

"It is from such sources as the *British Banner* and the *Wesleyan Times* that our contemporaries draw their materials, and form their opinions, in relation to Wesleyan matters. This we think just ground of complaint. The statements are always ex-parte and highly colored, and in some instances, as we have seen, grossly false and injurious. We ask for the Wesleyan connection nothing but justice, and if this is not awarded, we will *earnestly contend* for it, making our appeals to the authentic records of the controversy now pending."

We submit to the candor of our contemporary, that the charge against the Wesleyan conference, of having all the chapels deeded to the conference while all the debts rest upon the people, is not fully answered by asking, "What General Assembly, what Synod, what Presbytery, what Association, are liable for any of the enormous debts owing on the chapels?" None of those bodies require the property in the chapels to be deeded away from the people, or claim the right of appointing the preachers who shall occupy the pulpits. A material difference, we think.

Rev. Mr. Jacoby, the missionary to Bremen, is much encouraged in his labors, and has organized a society of fourteen members. Rev. Lewis Nippart, of Ohio, a native German, is appointed a missionary to assist Mr. J., and is to be supported by the Sunday School of Morris Chapel, Cincinnati. A highly interesting movement, in all its aspects—"twice blest"—yea, thrice four times.

Gov. Slade replies to a "Western" anonymous correspondent of the paper, who had complained that the "Board of Education was a 'Calvinistic' affair, and that it was difficult to get Methodist teachers sent out, although two-thirds of the applicants were Methodists." The Governor very quietly and calmly names the five leading Methodists who are members of the Board; the only agent now employed besides himself, is a Methodist; the invitations have been general, and have been carefully sent to the Methodist academies, and communicated to the Methodist papers, though not always published by them; all the Methodist teachers who have applied, (as far as he knows,) have been sent out, being just sixteen in number; and the expense of sending them out has been about $1600, "and yet," says Gov. S., "two hundred dollars will cover the whole amount of contributions received from your denomination, during the three years' operations of the Board." We think that gun is spiked.

The essential principle in Mr. Wesley's policy, which secured to the central authority of the connection a complete control and disposal of the itinerant preachers, as to their fields of labor, has signally died out in this country. Even the itinerary itself is but a name in large sections of many annual conferences. The *Pittsburgh Advocate*, in calling for volunteers among the preachers of New England to go west, proposes a general transfer.

"The Bishops have lost the power of transfer. It stands in the book, to be sure, as firm as it ever did; but practically it is gone from them. They may call for volunteers, and drum up a few when they are needed in particular places, especially if they are places that men desire to go to; but the Bishops have practically not the power to take a man up out of one Conference, and put him down in another, where they may think his services are more needed. They can transfer a man, it is true, when they have his own consent, and the consent of the Conference to which he is sent, and, perhaps, the consent of the Conference where he is; but, if any one of these were wanting, they would hardly dare to do it, especially so of the first two."

DEDICATION.—On Wednesday of last week, April 3, the new house of worship of the Fourth Congregational church, in Hartford, was dedicated; Sermon by Rev. Dr. Bacon, of New Haven, with suitable anthems by the choir. The Congregational pastors of the city took part in the exercises. The building is of the Corinthian order, and is uncommonly beautiful and becoming in its appearance. The notice in the *Daily Courant* says:—

"The pulpit is of white marble, and has been greatly admired for the chasteness of the design and the perfection of the finish. It was made by Mr. Thomas Adams, of this city. The slips are uniformly cushioned throughout, and are very easy to the occupants. The house is brilliantly lighted with gas, and is warmed by two of Culver's furnaces. There are 138 slips on the lower floor which will seat comfortably precisely 700 persons, while the galleries will accommodate from 200 to 300 more. We are glad to see that arrangements have been made for the proper ventillation of the house. Directly back of the audience room is the lecture room, in size 48 by 40 feet, having entrances from without on opposite sides, and also doors into the main building each side of the pulpit. There is also a small conference room, 20 by 16 feet, leading out of the lecture room. Thus all the church rooms are on one floor and communicate with each other. The architect was Mr. S. M. Stone, and the builder Newton Moses, both of New Haven. The erection of this attractive house, which with the land, has cost $36,000, places the church in a prosperous position and relieves it from the many disadvantages of its former edifice."

REVIVALS.

FALL RIVER, MASS.—The work at Fall River seems to be more extensive and general in its influence, and of greater depth and power than in any other place we have heard from. Friends who have visited the place, come away deeply impressed with the presence of Divine Power. All the religious congregations in the place seem to be reached and blessed. The letter of which the following is an extract, was written by Rev. Eli Thurston, pastor of one of the Congregational churches, to a friend at Hallowell, Maine, where he was formerly minister:

"FALL RIVER, March 12, 1850.

"You will be happy to learn that God is visiting us in wonderful majesty and power. Six months ago, I used often to say, can a revival of religion ever occur among this busy, bustling, world-mad people? But O, how easy for God to change the current, and make men as eager for heavenly treasures as they were for earthly. So he has done, and throughout the whole place religion is the absorbing theme. And it is a work so much above all human power, that we continually feel that we are nothing, and God is all in all. In my study, adjoining the Lecture-room, I had last Sabbath evening from 75 to 90 inquirers, most of whom are indulging hope. These were of all ages, from 70 down to 10. There has been deep solemnity and silence almost painful in our assemblies, evening after evening—no excitement except that of deep thought and conviction."

PRINCETON, N. J.—The *Presbyterian* has a letter from one who has visited the place. He says that about 70 converts are numbered in the First Presbyterian church, about 30 in college, and a large number among the Methodists. He says:

"Last evening, after officiating in one of the churches in town, I hurried up to the nine o'clock prayer meeting held in the North College at the close of the preaching services. Such meetings are held in each of the college buildings. As I passed through the long 'entry' past the room where the Philadelphian Society are wont to meet (old 'No. 58 North College,' a well-remembered spot by many a graduate of Nassau), I could not but think that if *James Brainerd Taylor*, the sainted founder of that Society, could be present now, how his great heart would revel in the scene going forward! His prayers are now being answered, and mayhap from the battlements of heaven he rejoices over their fulfillment. The meeting was full and solemn. Two of the faculty were present, and took part in the exercises. What a goodly place it was! To an old graduate it was like a dream. Nothing like it has been witnessed in those venerable halls since the revival in 1815, under the presidency of the late Dr. Green. Many in the room had once been gay and thoughtless. Close by me kneeled a young man who had, before the revival, been chosen as one of the managers of the Annual Commencement ball! Now he is at the Savior's feet! O, what a scene that room would have furnished to the eyes of distant fathers and mothers who have long been praying for such an hour as that! The good work is still in progress, and cannot but work a wondrous change in the college. Among other things, may we not hope that that annual ball, so long a source of sorrow to the faculty and to pious parents, may receive its quietus?"

CONWAY, MASS.—A friend writing us from this place, says in a note:—"You will allow me to add, that the Lord has been pouring out his Spirit upon us for several weeks past, and at present the interest is greatly increasing, and we feel assured that there is a sound of an *abundance* of rain. How interesting the thought that this fiftieth year is indeed the year of Jubilee to many of the churches of our land."—*Puritan Recorder.*

CHOCTAWS.—Mr. Kingsbury writes, Feb. 25th:—"For a few months past we have at this station enjoyed a refreshing from the presence of the Lord. Heavenly influences have descended on our school, and in some few instances on those in the neighborhood. A very pleasing change has been manifest in the general deportment of the scholars. The instruction and government of them, both in school and out, has been comparatively easy and pleasant; and an unusual spirit of prayer has prevailed."—*Christian Mirror.*

HAMPSHIRE COUNTY, MASS.—In Amherst College the interest is very general. There have been over twenty hopeful conversions. In Easthampton, there has been deep feeling, and quite a number of conversions. Eight united with Mr. Bement's church last Sabbath. In Northampton there is considerable interest, and a number of hopeful conversions.—*Gazette.*

MIDDLETOWN, CONN.—"I would transmit the cheering intelligence to the numerous readers of the *Herald*, that there is a very prosperous and cheering revival of religion in progress at Middletown, Conn. The work began gradually, has progressed steadily, and with marked effusions of the Holy Spirit. Up to this date souls have been daily converted. The altar has been crowded with penitent souls, often so as scarcely to find room. Many young men will be fruits of this revival. The university is graciously sharing in this work. Drs. True and Smith, and Profs. Johnston, Lane and Lindsay, I am told, are heartily cooperating in this blessed labor of love."—*Zion's Herald.*

MILTON, PA.—A letter from Dr. F. Carnahan in forms us that the Milton Baptist Church has recently been visited with a precious revival. The church is destitute of a pastor, but has been supplied during the past year by three of the students at Lewisburg. The members mourned over their religious barrenness, and united in earnest prayer for the return of the Spirit. Rev. W. T. Bunker labored with them for three weeks, assisted also by Rev. G. W. Young. As a result of the good work of grace, twelve have been baptized and others are candidates for the ordinance, while the number of inquirers is still large. Many of the students at the University rendered efficient aid in conducting the meetings.—*Chronicle.*

LEWISBURG.—In a communication from this place the following interesting remarks are made:

"Thirty-five in all have been baptized this season. A number have recently been converted in Milton, and mercy-drops have fallen on several other churches up the West Branch. The society of inquiry here numbers about fifty, and we hope their appeal will not be in vain for books, &c., to inform them in preparing for duty. Our Professors do not sink their usefulness and activity in the chair of science. Two of them superintend Bible-classes, and the other supplies the church with preaching—very acceptably, but cannot be thus engaged after next term. We want a pastor, the best man at liberty should come here, and would find a field for his best efforts."—*Ibid.*

CONGRESS.

WASHINGTON, Wednesday, April 3, 1850.

IN SENATE.—The Vice-President submitted some remarks in regard to his duties as the constitutional Vice-President of the Senate. On his first taking the chair, he said, he was unacquainted with its peculiar duties, and on inquiring of gentlemen of experience, he was informed that it had not been the practice of the presiding officer of the Senate to call senators to order, unless a point of order was first made by some member of the body. [This monstrous absurdity was introduced by Mr. Calhoun, during his first term as Vice-President, in allowing John Randolph to go all lengths in abusing Mr. Adams, his cabinet, and his supporters. It is now deliberately set aside the very day after its author was buried!] As there was a difference of opinion with regard to the correctness of this rule, he had concluded to suspend decision on the question until the occasion making action necessary should arise. That time, in his opinion, had now arrived, and having carefully considered the subject, he desired now to state to the Senate the conclusion at which he had arrived, and the reasons which induced them, feeling that the present opportunity would secure them more calm and dispassionate consideration than could be commanded at the instant of any occurrence which should seem to demand the interposition of the chair, for the exercise of what he believed to be his duty. Having read the rules of the Senate, defining the powers and duties of the Vice-President, and examined their history, and cited from the acts of his predecessors under these rules, he said he had come to the conclusion that the power to call to order had been vested by the Senate in its presiding officer; the power being conferred, he felt it to be his duty to exercise it, and gave notice that if any case should arise in the future, seeming to call for the exercise of the duty, he should feel bound, under all circumstances, to discharge that duty. If he had mistaken his powers, and consequent duties, he was happy that the Senate had the remedy in their own hands, and that by appeal they could rectify all errors without injury to any one. He also alluded to the rules forbidding conversation between senators during debate, interruptions of speakers, reading newspapers in the Senate, and directing persons on rising to address the chair. These rules might be considered rather stringent; if so, the Senate had the power of modification, but while they remained the law of the Senate he felt it to be his duty, however unpleasant, to enforce their observance. He did not doubt that in his efforts to perform this duty he would be cheerfully sustained by the Senate.

Mr. King concurred in all that the Vice-President had said, and he deemed it the imperative duty of the chair to check immediately all violations of order. He moved that the remarks of the Vice-President be entered on the journal. Agreed to.

Mr. Bradbury moved they be printed. Agreed to.

The tacit assent of the Senate to the fact, that of late they have been negligent of the rules of decorum, of itself justifies the belief that further improprieties will not be tolerated.

The following message from the President was also received:

To the Senate of the United States:

In compliance with a resolution of the Senate of the 22d inst., requiring the President of the United States to communicate to that body a copy of the instructions given to the agent of the United States, who was employed to visit Hungary during the recent war between that country and Austria, and of the correspondence by and with such agent, so far as the publication of the same may be consistent with the public interest; I herewith transmit to the Senate a copy of the instructions to A. Dudley Mann, Esq., relating to Hungary—he having been appointed by me special agent to that country, on the 26th day of June last; together with a copy of the correspondence with our *Charge des Affaires* to Austria, referred to in those instructions, and of other papers disclosing the policy of this government in reference to Hungary and her people.

I also transmit, in compliance with the resolution of the Senate, but in a separate packet, a copy of the correspondence of Mr. Mann with the Department of State. The latter I have caused to be marked "Executive;" the information contained in it being such as will be found on examination most appropriate to the Senate in the exercise of its executive functions.

The publication of this correspondence of the agent sent by me to Hungary, is a matter referred entirely to the judgment and discretion of the Senate. It will be seen by the documents now transmitted, that no minister or agent was accredited by the government of Hungary to this government at any period since I came into office; nor was any communication ever received by this government from the Minister of Foreign Affairs of Hungary, or of any other executive officer authorized to act in her behalf. My purpose, as freely avowed in this correspondence, was to have acknowledged the independence of Hungary had she succeeded in establishing a government, permanent in its character, to have justified me in doing so, according to the usages and settled principles of this government. And, although she is now fallen, and many of her patriot sons are in exile or in chains, I am free to declare still that, had she been successful in the maintenance of such a government as we could have recognized, we should have been the first to welcome her into the family of nations.

Z. TAYLOR.

Washington, March 28th, 1850.

IN THE HOUSE.—The following is the substance of Mr. M'Clernand's scheme of compromise for settling (!) the slavery question:

First, To admit California with her constitutional boundaries.

Secondly, To erect a territorial government for Utah.

Thirdly, Territorial government for New Mexico, marking their boundaries, and continuing their present laws in force, so far as is consistent with the Constitution and the laws of the United States.

Fourthly, The bill provides a compromise relative to the Texan boundary: if Texas consents to reduce her boundary, to receive $10,000,000 in stock, and the number of new States to be formed out of Texas according to the resolution of annexation. If Texas does not consent, then the fourth point falls, and the boundary question remains open.

THURSDAY, April 4.

IN SENATE.—Mr. Underwood made a speech on the recovery of fugitive slaves, and maintained the necessity of some stringent laws to aid their recapture. He complained of the interference of the abolitionists, and of the ungenerous course of northern legislatures. He called upon the North to cooperate with the South in effecting an entire separation of the white and black races. He admitted the constitutional power of Congress to abolish slavery in the District of Columbia, but denied the moral right to do so. He did not look upon disunion as a remedy for the grievances of the South, for disunion would be immediate destruction to slavery.

Mr. Corwin found his tongue at last, and said a few words in defense of the legislation of Ohio for the punishment of kidnapping.

Mr. Foote then pressed his motion for a committee of thirteen to settle all the questions.

Mr. Webster remarked, that four months of the session had transpired [he meant past], and yet no progress whatever had been made with the public business. Whatever excuse had existed in the past for this delay, the time seemed to him to have now come when the Senate ought to proceed to some action. It would require weeks, and perhaps months of deliberation, and active operation of Congress, to transact the business actually necessary, after the question of the admission of California shall have been disposed of. He was therefore in favor of early action upon this question *per se.*

Mr. Clay and Mr. Bell had a right to be heard in reply to the objections against their schemes. But ought the Senate to be listening, day after day, to remarks which are without any tendency or approximation to action? He thought the bill reported by the Territorial Committee for the admission of the State of California ought now to be taken up and passed, and then he would take up the territorial bill. He desired a settlement of all the questions in controversy, and therefore was in favor of commencing at the beginning, and going through with them all. Such a course, he believed, would give great satisfaction to the country. He expected to see none of the important business of the country disposed of until these disturbing causes were removed, and it was important for the credit of the republic, that they should no longer be permitted to distract and obstruct the legislation of Congress.

Mr. Foote insisted that his territorial bill ought to have precedence. The admission of California is already known as a fixed fact, while the territorial question is still in uncertainty; and hence the admission of California, as an independent measure, would create one undivided feeling of indignation upon the part of the South, and no southern man, who was not either stupid or a traitor, could advocate it. If an attempt was made to force the measure through, there were parliamentary means, which would be used fearlessly, earnestly, fully, and to the last, to resist such an outrage. He would say further, that if even the friends of California succeed in carrying the measure through, it would dissolve the Union. Why, then, should gentlemen insist upon the course proposed? Was it wise, politic and just; under all the circumstances, was it decent?

Mr. Webster expressed himself entirely incredulous of all the prophecies of dissolution of the Union, growing out of the action of the present Congress. The Senator from Mississippi would remember that in those latter days of prophecy, there was a certain Saturday on which a dissolution was to take place. The Saturday came; all spent a very pleasant day and retired at night, fully conscious of the integrity of the Union. The Senator had spoken of certain persons banding together. For what would they band together?

Mr. Foote—For party purposes.

Mr. Webster—Well I suppose they will band together under the Constitution, and by the yeas and nays, and if the yeas are more than the nays, upon any question before them, the yeas will carry it. Mr. Webster had no fear of anything extraordinary in early future. Senators might have some more good speeches, but in the end, when the taste for discussion has been gratified, the question would be brought to a vote, and the majority would decide them as they always had heretofore. He had nothing to do with the action of the other house. This was the Senate, and his duty was to perfect, as much as possible, the measures before that body, without reference to any probable action, anywhere else.

Mr. Foote again explained the circumstances connected with his prophecy, and its non-fulfilment.

Mr. Shields stated that he agreed entirely with the observations which had fallen from Mr. Webster, and expressed his regret that he had felt obliged to ask the permission of the Senate to occupy the floor to-morrow, to define his position.

Mr. Foote assented, and the Senate adjourned.

IN THE HOUSE.—The following are the committee on Mr. Secretary Crawford's letter, asking for an investigation into his conduct, in relation to the Galphin claim:—

Messrs. Burt, [dem.] Grennell, [whig.] Featherston, [dem.] Gentry, [whig.] Disney, [dem.] King [whig.] of N. J.; McLanahan, [dem.] Conrad, [whig.] and Jackson, [dem.] of Georgia.

The hemp resolution was taken up, and the discussion continued from yesterday. It did not come to any conclusion.

The Committee of Elections made a report, concluding with a resolution, declaring it inexpedient to admit Hugh N. Smith as delegate from New Mexico. They say, that the election of Smith by individuals residing on both sides of the Rio Grande, and principally by residents within the asserted limits of Texas, is an act done in denial of the sovereignty of that State over the country which she claims. To admit such delegate would be to sanction that denial, and make the House a party.

The Committee also report, that it is inexpedient to admit A. W. Babbett to a seat in the House, as a delegate from Deseret (the Mormon territory.)

Mr. Green, of Missouri, spoke on slavery. He desired to adopt the Missouri compromise line, and he would offer this as a peace offering, to save the Union from calamities which hung around it. There should be, in addition, a law passed more effectually to restore fugitive slaves, and the slave trade regulated here as in some of the Southern States. He would like to see a bill passed, embracing these objects, and signed by the President. This would exert a peaceful, calming influence on the public mind. He would vote against the admission of California, except on a general plan of adjustment.

Mr. Spaulding, of N. Y., defended the President's plan of settling the matter. He noticed charges made against the President, as exhibiting two faces in the political campaign, and said that the Whigs of the North voted for him on the Allison letter platform. Having vindicated the administration from charges of Executive interference in the affairs of the territories, and insisting that the late administration established civil governments, he spoke in favor of the admission of California, and answered many of the objections. He alluded to the efforts to obtain Cuba. If we get it, it must come free. The Nashville Convention he regarded as a treasonable movement, and, in conclusion, expressed his conviction that President Taylor would stand by the Union and the Constitution. The President had pledged himself to carry out the will of the people. Let that will be expressed, and we need have no fears that he will violate any of the principles proclaimed in the political campaign.

FRIDAY, April 5th.

In Senate, Mr. Clay presented a petition from Henry Grinnell, Esq., a merchant of New York, asking Congress to provide or appoint the officers and seamen for an expedition now fitting out by Mr. G. to search for Sir John Franklin. Mr. Clay expressed himself warmly in favor of the object.

The Deficiency bill was made the order of the day for Monday, the Census bill for Tuesday, and the Printing bill for Wednesday; and Mr. Foote's motion for a committee of thirteen to settle everything, was then taken up.

Mr. Shields, of Ill., made a speech. He had been instructed by his Legislature to support the Wilmot Proviso, and he felt bound to obey. He was opposed to the project for a committee; it could do no good, and might do much evil. In no other country but this, could such questions be agitated and settled without civil war; but here he had no fears on that score. The principles of compromise with which our government began will avert such an issue. He was for the immediate admission of California, as an act of justice to our citizens there. To make this dependent on the adjustment of other questions, was to postpone it indefinitely. He said that California was occupied by such an emigration as the world never saw—by the bold, the daring, the enterprising, chivalrous, adventurous. They were endeavoring there to dignify labor, and make it honorable, and would never consent to its degradation by the introduction of slavery. The efforts of the whole country could not force it upon them—the very sons of the Southern planters, now occupying places among the pioneers of the Pacific, would resist such an attempt to the last. He expressed his decided belief that Texas had no claim to any portion of New Mexico, but was willing to give her, in return for a relinquishment of her claims, a sum sufficient to pay her debt. He repudiated the idea of an equilibrium of the States—the South might rely upon it, as an inevitable fact, than the free States would always be more numerous than the Slave, and that with them the power would ever preponderate. The North would never submit that one foot of free American soil shall be made slave territory, if they can prevent it constitutionally. If slave territory should be annexed (Cuba, for instance), it would remain so until the people of Cuba should decide otherwise. Had it not been for the position occupied by Southern men, who insist that slavery, like the electric fluid, goes everywhere, the North would never have united in an expression in favor of the Wilmot Proviso. It was the action of the South which had impelled this course by the North.

Mr. Mason, of Va., complained that the majority had not disclosed their intentions in regard to slavery. The minority, the slave States, claims, under the Constitution, a right to go into all the territory of the United States, with all their property and hold it there so long as it remains a territory. This they are determined to maintain. They could not foresee what would be the effect of the admission of California by itself, which is now only a territory. The case of the people in the other territories is quite as pressing as that of California. (!!!) No man had a higher regard for the Constitution than he had; no State was more attached to the Union than Virginia; but the Constitution is not worth to them the parchment on which it is written, if it is to be maintained at the expense of the rights which are guaranteed under it. [Perhaps the right of the citizens of one State, as Massachusetts, to go unmolested in their lawful pursuits to another State, as South Carolina, was referred to!] He called upon senators, then, to pause before they decided to bring in this new State, against the protest of every Southern man, with its present boundary and constitution. He desired her admission at an early day as possible, but he desired it with suitable boundaries. He expressed the belief that there is no law of nature prohibiting slavery in California, and desired that a portion of the territory be left open to which the people of the South may go with their slave property.

Mr. Clay expressed his regret at the feelings of distrust which pervaded parties in the Senate; a distrust which seemed to prompt a fear that one party of a subject being disposed of, the remainder might not be acted upon. He felt none of this. He was in favor of the motion for a Select Committee—not with the confidence felt by many, but in the conviction that if it could not do good, it would result in no evil. He was ready to vote for the admission of California, either as an independent measure or in connection with measures for the government of the territories. He felt himself called upon to say to those who were friendly to California, and who desired her immediate admission, that he had been forced by various circumcircumstances, to believe that the most rapid mode to secure that object was by a combination, in the same bill, of a provision for her admission and provisions for the erection of Governments for the Territories.

Mr. Benton rose to address the Senate in support of his position in favor of the admission of California, as a separate measure. His first and paramount reason was, that he could never consent to her admission as a scheme or compromise, in which the question of her admission as a State should be put in the balance with that of the arrest of runaway negroes. No State had ever before been placed in such a position.

IN THE HOUSE.—PRIVATE BILLS.—The Committee rose after a short session. The House then passed fourteen private bills, and adjourned until Monday.

MONDAY, April 8TH.

IN SENATE.—Mr. DOUGLAS gave notice, that after Mr. Benton should have concluded his speech, he would ask the Senate to take up the California Bill.

Mr. BENTON resumed his speech, against mixing up California, now a State, with all the questions that the Slavery agitation has produced. He enumerated some of these questions. They are: first, the creation of territorial governments in New Mexico, and the remaining parts of California; second, the creation of a new State in TEXAS, reduction of her boundaries, settlement of her dispute with new Mexico, and cession of her surplus territory to the United States; third, recapture of fugitive slaves; fourth, suppression of slavery in the District of Columbia; fifth, abolition of slave trade in the States; seventh, abolition of slavery within the United States, and a non-enumerated catalogue of oppressions, digressions, and encroachments upon the South. This was the list of subjects, and he was against the mixture for reasons which apply to the whole in the lump, and to each separate ingredient. California had the right to be treated as other States have been, when asking admission in the Union, none of which have been subjected to the indignity of having their application coupled with the decision of interior and foreign questions. He objected to it, on the principle of fair legislation, which required every measure to stand upon its own merits. He objected, on account of the nature of the subjects to be coupled with California—all angry, distracting and threatening to the Union with dissolution, while her application is calm, conciliatory and promising to strengthen the Union. California had nothing to do with these questions, and no interest or connection with them whatever. For 60 years the question of slavery in the District of Columbia, and slavery in States, has remained untouched; therefore, there were no reasons for the agitations and fears professed in the slave States. He desired to do with all these questions, as Congress had done for sixty years—let them alone. The fact that the slave market is as good, and better now, than sixty years ago, was an evidence that there is no danger to the rights of the slave States. Not only was there no danger, but he argued that Congress had, by the aid of the North, added slave territory, and thus shown its disposition to build up, instead of defeating, the slaveholding interest. As to the expediency of giving all these subjects to a Committee, he asserted that all their nostrums would be useless. If the good faith of Congress, so long proved, could not protect the right of the States, nothing could. He objected to the capitulation of Congress to a faction; it is dishonorable; and his motto was, "Honor first, peace afterward, but no peace with dishonor."

Mr. Clay said that the difference between him and Mr. Benton was, that he believed California would be most speedily admitted in combination with other measures. He disapproved most heartily of a combination of a minority, by which they would resort to legislative expedients to defeat action upon a measure which might be forced upon them.

But there are others who think differently. He denied that California is a State; for Congress may to-morrow enact it into a territory. If California should attempt to set up for herself, as has been said, a Republic on the Pacific, he had no doubt the common authority would bring her back to her allegiance. How does the matter stand? The sisters New Mexico, California and Utah, all came here together, at the last session;—since then California has made a runaway match, and after having taken as large a quantity of the common patrimony as she pleased, now comes here again, with her two sisters, and with an air of disdain cocks her nose, and asks if she is to be associated with those sisters? (Great laughter.)

Mr. Cass was in favor of the Committee, to see what they could do; but as to the admission of California, that is a foregone conclusion, and could not fail to be accomplished during the session, with or without the territories.

Mr. Hale understood by a compromise, that each party yielded something, and each received something; but in the case of California he saw no room for compromise, where everybody is for it, and nobody against it. He asked whether every question of the admission of a free State is to be regarded as a question growing out of slavery? If so, it is time for us to know it. Is the fact, that a State presents herself here, with

Editors' Cable.

MODERN LITERATURE AND LITERARY MEN: being a second Gallery of Literary Portraits. By George Gilfillan. Reprinted entire from the London edition. New York: D. Appleton & Co., 200 Broadway. 1850.

The rhetoric of Mr. Gilfillan is confident, showy, and multiform, and it would not be just to deny that it occasionally exhibits a high degree of beauty and of vigor. There are sentences and brief passages in these writings which have hit our memories with great force, and are likely to stay there, and to attract us back to him. But rhetoric is an end with him, and not a means. He quite discards simplicity, and plain English; and often absolutely confuses both his reader and himself under the masses of imagery, bright, shifting, kaleidescopic, which he accumulates on his page. They make his writings as wearisome after a little as a gallery of thousands of gilt-framed etchings. There is no pressure in his articles, toward a definite end; no sense of progress and growth in reading them. He is as bright at the start as he ever is afterward; and advances in such a succession of brightnesses that one's eyes ache with the glare before the end. We have small respect for this sort of writing; and yet it certainly argues a mind of such parts and resources, that if it were once but heated to the white with a genuine and central enthusiasm, and its spangles and ornaments were melted into their bullion, it might speak with great power to the minds of the age. The flashy, superficial conceitedness of the style would then inevitably disappear; and feeling would have depth, and thought would have impulse, and words would have power and life and logic in them, and the volume would be one to be remembered for aye.

For ourselves, therefore, we can hardly wish Mr. Gilfillan anything better than a desperate provocation that will make him *write forward*, with a purpose—for an end; and yet the readers who buy this handsome volume will find in it many justifications of purchase, some *bijoux* for the memory.

THE BIBLICAL REPOSITORY AND CLASSICAL REVIEW. Conducted by J. M. Sherwood. April, 1850.

This number contains nine articles; the subjects of which are, Correspondences of Faith, Milton and Butler as Representatives of their Parties, Pantheism, A Lecture on the First Chapter of Ecclesiastes, Scientific Observation, The Death of Christ, the Book of Proverbs, Vestiges of the Redeemer in the Religions of the Ancient World, and Literary and Critical Notices. The contributors, in the order of the articles are, Rev. H. T. Cheever, Prof. E. D. Sanborn of Dartmouth College, Dr. Pond, Prof. Stowe, Rev. R. Turnbull, Rev. S. T. Spear, Prof. T. Lewis, Asahel Abbott, and the editor. From a cursory glance at the contents, we should judge this to be a rich and valuable number. Mr. Sherwood now devotes himself exclusively, we believe, to the editing of the Repository, a vocation for which he possesses many superior qualifications. Under his direction the work is regaining the reputation of its early years. Though the editorial criticisms occasionally betray the want of a just discrimination of character and principles, and of a comprehensive and catholic spirit in full sympathy with liberty and progress, yet these little infelicities are easily overlooked in consideration of the thoroughly evangelical spirit which pervades the whole. The *Biblical Repository* occupies a different sphere from the *New Englander* and the *Bibliotheca Sacra*; it is doing a good work, and is worthy of the general patronage of ministers.

WHITE-JACKET. By Herman Melville, author of "Typee," "Omoo," "Mardi," and "Redburn." New York: Harper & Brothers. 1850.

White-Jacket is no kin to Red-Jacket, nor to any other aboriginal or existing variety of the human species. He is a person altogether *sui generis*. Mr. Melville having shipped on board a man-of-war without a pea-jacket, made for himself a most untailorly smock of duck, and took thence the *soubriquet* of White-Jacket. This gives title to the book, which is a description of that peculiar world which is contained within the oaken walls of a man-of-war. Mr. Melville excels in description and story-telling—we include in the term *story*-telling the meaning which children attach to it—but his moralizing sets as awkwardly upon his stories as did ever the aforesaid outer garment upon his person. Still this book will do one good office, for which the author will deserve the thanks of all friends of humanity; it will enlighten thousands who cannot be reached through the ordinary channels of philanthropy, as to the abominations of grog and the *cat* on a man-of-war, and the necessity of abolishing both. We hope it will have a wide circulation.

Apropos of flogging in the navy, a fly-sheet has been published by Mr. W. G. Haynes, which gives a fearful array of statistics on this subject. No man can read such facts without desiring the immediate abolition of a system so brutal.

THE EAST. SKETCHES OF TRAVEL IN EGYPT AND THE HOLY LAND. By Rev. J. A. Spencer, M. A., Author of "The Christian Instructed," &c.

This is a very readable book of travels, by a clergyman of the Protestant Episcopal church. To compare it with such a work as Prof. Robinson's Biblical Researches, and to condemn it as less learned and less accurate than that standard work, and less of a contributor to the science of Biblical Geography, would be dealing unfairly with it. It is enough if the book is all that it pretends to be. As a personal narrative it is more entertaining than most books of its class. The author appears to be a good natured man, with an eye for the picturesque, and very good descriptive powers; but when he undertakes to correct Dr. Robinson, or to show that more harm than good will grow out of missionary labors that have not the benefit of a bishop's benediction, the intelligent reader will remember that the Rev. J. A. Spencer is an Episcopalian, and will read on with a smile.

The volume is well got up by Mr. Putnam, and is illustrated with beautiful lithographic prints.

THE CONTRIBUTIONS OF Q. Q. By Jane Taylor. Two volumes in one. New York: Carter & Brothers. 1850.

These sprightly and diversified sketches, stories, essays, and criticisms from the pen of Jane Taylor, need no commendation from us. This edition has the merits of completeness and compactness, but the volume is a little too portly for fingers of ordinary dimensions, and especially for ladies, who will be its most numerous readers. There are several neat lithographs in the book.

THE CHRISTIAN PARLOR MAGAZINE, for April, fully realizes the high promise given when the conduct of it was assumed by the present proprietor. One merit of this number is the brevity, as well as the variety and general excellence of the articles. Rev. Dr. Peters contributes a very sensible article on the Music of the New Testament. The number contains two beautiful embellishments. Published by George Pratt at 116 Nassau-st.

UNION. The CHRISTIAN PEARL, Edited by Geo. F. Gordon. Published in the Brotherly Love buildings, corner of Twelfth and Wistar-streets, Philadelphia.

The design of this magazine in its tales, sketches, essays, and poetry is mainly to illustrate and commend Christian love and union. Its literary merit is fair, and its general execution good. There are three fine embellishments in this number. Terms One Dollar a year.

THE CHRISTIAN UNION, and Religious Memorial. Devoted to the Common Interests and Current History of the Church, in all its branches, throughout the world. Edited by Rev. Robert Baird, D. D., assisted by Members and Friends of "the American Evangelical Alliance."

THE AMERICAN AND FOREIGN CHRISTIAN UNION. Published by the American and Foreign Christian Union, under the direction of the Executive Committee.

HERE are two elaborate monthly magazines, nearly identical in name and object, one published by one of our large benevolent societies, the other published on individual account, and edited by the Corresponding Secretary of the Society which publishes the former. Why are they not united?

Garden Corner.

LISTS OF PLANTS.

No want is more common among those who love ornamental shrubbery than a knowledge of the best flowers and plants. We give a large catalogue, extracted from "Downing's Landscape Gardening"—a work, by the way, which every man having a rood of ground to lay out should study. It will be seen that the colors, hight, and times of bloom being given, one can select with some degree of precision. Many of the shrubs can be had by those living in the country, by going to the woods for them; but large nurseries in the principal cities can easily supply the whole list.

HARDY PERENNIAL FLOWERS.

No. 1, Designates the first class, which grow from six to twelve inches in hight.

No. 2, Those which grow from one to two feet.

No. 3, Those which are over two feet in hight.

FLOWERING IN APRIL.

1. *Anemone thalictroides, pl.* Double wood Anemone; white.
1. *Anemone pulsatilla.* Pasque flower; blue.
1. *Anemone hepatica, pl.* Double Hepaticas; blue.
1. *Viola odorata, pl.* Double white and blue European violets.
1. *Omphalodes verna.* Blue Venus Navelwort.
1. *Polamonium reptans.* Greek Valerian; blue.
1. *Phlox stolonifera.* Creeping Phlox; red.
2. *Phlox divaricata.* Early purple Phlox.
1. *Primula veris.* The Cowslip; yellow and red.
1. *Primula polyantha.* The Polyanthus; purple.
1. *Primula auricula.* The Auricula; purple.
1. *Viola tricolor.* Heart's Ease or Pansy; many colors and sorts.
1. *Viola grandiflora.* Purple Pansy.
2. *Saxifraga crassifolia.* Thick-leaved Saxifrage; lilac.
1. *Phlox subulata.* Moss pink Phlox.
1. *Phlox nivea.* White Moss Pink.
1. *Gentiana acaulis.* Drawf Gentian; purple.
1. *Adonis vernalis.* Spring fl. Adonis; yellow.
2. *Dodecatheon media.* American Cowslip; lilac.
2. *Pulmonaria virginica.* Virginian Lungwort; purple.
2. *Alyssum saxatile.* Golden basket; yellow.
2. *Trollius europeus.* European Globe flower; yellow.
1. *Corydalis cucularia.* Breeches flower; white.

MAY.

1. *Veronica gentianoides;* Gentian-leaved Speedwell; blue.
2. *Veronica spicata;* Blue spiked Speedwell.
2. *Pentstemon ovata;* Oval-leaved Pentstemon; blue.
2. *Pentstemon atropurpureus;* Dark purple Pentstemon.
2. *Orobus niger;* Dark purple Vetch.
2. *Jeffersonia diphylla;* Five-leaved Jeffersonia; white.
1. *Lysamachia nummularia;* Trailing Loose-strife; yellow.
1. *Convallaria majalis;* Lily of the Valley; white.
1. *Saponaria ocymoides;* Basil-like Soapwort; red.
1. *Phlox pilosa;* Hairy Phlox; red.
2. *Anchusa Italica;* Italian Bugloss; blue.
1. *Ranunculus acris, pl.* Double Buttercups; yellow.
2. *Tradescantia virginica;* blue and white Spiderwort.
2. *Lupinus polyphyllus;* Purple Lupin.
2. *Iris sibirica;* Siberian Iris; blue.
3. *Iris florentina;* Florentine Iris; white.
3. *Paonia tenuifolia;* small-leaved Peony; red.
3. *Paonia albiflora;* single white Peony.
2. *Lupinus nootkaensis;* Nootka Sound Lupin; blue.
2. *Hesperis matronalis, alba, pl.;* the double white Rocket.
2. *Phlox suaveolens:* the white Phlox or Lychnides.
2. *Phlox maculata;* the purple spotted Phlox.
3. *Hemerocallis flava;* the yellow Day-Lily.
2. *Lupinus perennis* and *rivularis;* perennial Lupins; blue.
2. *Lychnis flosc-uculi, pl.;* double ragged-Robin; red.
2. *Papaver orientalis;* oriental scarlet Poppy.
2. *Aquilegia canadensis;* wild Columbine; scarlet.
1. *Houstonia cœrulea;* blue Houstonia.

JUNE.

1. *Spiræa filipendula, pl.;* Double Pride of the Meadow; white.
2. *Spiræa lobata;* Siberian Spirea; red.
2. *Spiræa Ulmaria, pl.;* double Meadow-sweet; white.
2. *Delphinium grandiflorum, pl.;* double dark blue Larkspur.
2. *Delphinium chinense, pl.;* double Chinese Larkspur; blue.
2. *Dianthus hortensis;* garden Pinks, many double sorts and colors.
2. *Caltha palustris, pl.;* double marsh Marygold; yellow.
1. *Cypripedium pubescens;* Yellow Indian moccasin.
2. *Polemonium cæruleum,* and *album;* common white and blue Greek Valerian.
2. *Campanula persicifolia, pl.;* double peach-leaved Campanula; white.
2. *Antirhinum majus;* red and white Snap-dragons.
2. *Geranium sanguineum;* bloody Geranium; red.
1. *Viscaria vulgaris, pl.;* white and red Viscaria.
2. *Œnathera fruticosa;* shrubby Evening Primrose; yellow.
1. *Eschscholtzia californica;* golden Eescholtzia; yellow.
1. *Lychnis fulgens;* fulgent Lychnis; red.
1. *Dianthus chinensis;* Indian Pinks; variegated.
2. *Dianthus caryophyllus;* Carnation; variegated.
1. *Verbena multifida;* cut-leaved Verbena; purple.
1. *Verbena Lamberti;* Lambert's Verbena; purple.
2. *Campanula grandiflora;* large blue Bell-flower.
3. *Aconitum Napellus;* Monks hood; purple.
3. *Aconitum Napellus, variegated;* purple and white Monks hood.
3. *Campanula rapunculoides;* nodding Bell-flower; blue.
2. *Clematis integrifolia;* Austrian blue Clematis.
3. *Verbascum phœnicium;* purple Mullein.
3. *Clematis erecta;* upright Clematis; white.
3. *Linum perrene;* perennial Flax; blue.
3. *Paonia Humei;* double blush Peony.
3. *Paonia fragrans;* double fragrant Peony; rose.
3. *Paonia whitleji;* double white Peony.
3. *Gaillardia aristata;* bristly Gaillardia; yellow.
3. *Asphodelus ramosus;* branchy Asphodel; white.
2. *Pentstemon speciosa;* showy Pentstemon; blue.
1. *Iris Susana;* Chalcedonian Iris; mottled.

JULY.

2. *Dictamnus Fraxinella;* purple Fraxinella.
2. *Dictamnus alba;* white Fraxinella.
1. *Pentstemon Richardsonii;* Richardson's Pentstemon; purple.
1. *Pentstemon pubescens;* downy Pentstemon; lilac.
2. *Anchusa officinalis;* common Bugloss; blue.
1. *Campanula carpatica;* Carpathian Bell-flower; blue.
2. *Monarda didyma;* scarlet Balm.
2. *Œnothera Fraseri;* Fraser's Evening Primrose; yellow.
2. *Œnothera macrocarpa;* large podded Evening Primrose; yellow.
1. *Sedum populifolium;* poplar-leaved Sedum; white.
2. *Campanula Trachelium, pl.;* double white, and blue Bell-flowers.
2. *Potentilla Russelliana;* Russell's Cinquefoil; red.
1. *Dianthus deltoides;* Mountain Pink.
1. *Veronica maritima;* Maritime Speedwell; blue.
3. *Delphinium elatum;* Bee Larkspur; blue.
2. *Delphinium speciosum;* showy Larkspur; blue.
2. *Campanula macrantha;* large blue Bell-flower.
3. *Pentstemon Digitalis;* Missouri Pentstemon; white.
3. *Hibiscus palustris;* swamp Hibiscus; red.
3. *Lychnis Chalcedonica;* single and double scarlet Lychnis.
2. *Chelone Lyoni;* purple Chelone.
2. *Chelone barbata;* bearded Chelone; orange.
2. *Dracocephalum grandiflorum;* Dragon's Head; purple.
3. *Lythrum latifolium;* Perennial Pea; purple.

AUGUST.

2. *Catananche cœrulea;* blue Catananche.
2. *Corydalis formosa;* red Fumitory.
1. *Phlox carnea;* flesh-colored Phlox.
2. *Asclepias tuberosa;* orange Swallowort.
2. *Veronica carnea;* flesh-colored Speedwell.
2. *Gaillardia bicolor;* orange Gaillardia.
2. *Hemerocallis japonica;* Japan Day-Lily; white.
2. *Dianthus superbus;* superb fringed Pink; white.
2. *Lobelia cardinalis;* Cardinal-flower; red.
1. *Lychnis coronata;* Chinese orange Lychnis.
2. *Lythrum Salicaria;* Willow Herb; purple.
3. *Yucca filamentosa;* Adam's Thread; white.
3. *Yucca flaccida;* Flaccid Yucca; white.
3. *Phlox paniculata;* panicled Phlox; purple and white.
3. *Campanula pyramidalis;* pyramidal Bell-flower; blue and white.
2. *Liatris squarrosa;* Blazing Star; blue.
3. *Epilobium spicatum;* purple spiked Epilobium.
2. *Coreopsis tenuifolia;* fine-leaved Coreopsis; yellow.
3. *Cassia marylandica;* Maryland Cassia; yellow.

SEPTEMBER AND OCTOBER.

1. *Achillea Ptarmica, pl.;* double Milfoil; white.
2. *Coreopsis grandiflora;* large yellow Coreopsis.
2. *Aster linifolius;* fine-leaved Aster; white.
2. *Eupatorium cœlestinum;* azure blue Eupatorium.
2. *Phlox wheeleriana;* Wheeler's Phlox; red.
3. *Aster macrophyllus;* broad-leaved Aster; white.
3. *Eupatorium aromaticum;* Fragrant Eupatorium; white.
3. *Liatris elegans;* elegant Blazing Star; purple.
3. *Liatris spicata* and *scariosa;* blue Blazing Stars.
1. *Gentania Saponaria;* Soapwort Gentian; blue.
3. *Aster novæ-angliæ;* New England Aster; purple.
3. *Echinops ritro;* Globe Thistle.
3. *Chrysanthemum indicum;* Astemesias, many sorts and colors.

LIST OF FLOWERING SHRUBS.

In the following list, the shrubs are divided into two classes—No. 1 designating those of medium size, or low *growth*, and No. 2, those which are of the largest size:

FLOWERING IN APRIL.

1. *Daphne mezereum,* The pink Mezereum, *D. M. album,* the white Mezereum.
2. *Sheperdia argentea,* the Buffalo berry; yellow.
1. *Xanthorhizn apiifolia,* the parsley-leaved Yellowroot; brown.
1. *Cydonia japonica,* the Japan Quince; scarlet.
1. *Cydonia japonica alba,* the Japan Quince; white.
1. *Amelanchier Botryapium,* the snowy Medlar.
1. *Ribes aureum,* the Missouri Currant; yellow.
1. *Coronilla Emerus,* the Scorpion Senna; yellow.
2. *Magnolia conspicua,* the Chinese chandelier Magnolia; white.

MAY.

2. *Crategus oxyacantha,* the scarlet Hawthorn.
2. *Crategus oxyacantha, fl. pleno,* the double white Hawthorn.
2. *Chionanthus virginica,* the white Fringe tree.
1. *Chionanthus latifolius,* the broad-leaved Fringe tree; yellow.
1. *Azalea:* many fine varieties; red, white and yellow.
1. *Calycanthus florida,* the Sweet-scented shrub; brown.
1. *Magnolia purpurea,* the Chinese purple Magnolia.
2. *Halesia tetraptera,* the silver Bell tree; white.
2. *Syringa vulgaris,* the common white and red Lilacs.
1. *Syringa persica,* the Persian Lilac; white and purple.
1. *Syringa persica laciniata,* the Persian cut-leaved Lilac; purple.
1. *Kerria* or *Corchorus japonica,* the Japan Globe flower; yellow.
1. *Lonicera tartarica,* the Tartarian upright Honeysuckles; red and white.
1. *Philadelphus coronarius,* the common Syringo, and the double Syringo; white.
1. *Spiræa hypericifolia,* the St. Stephen's wreath; white.
1. *Spiræa corymbosa,* the cluster flowering Spirea; white.
1. *Ribes sanguineum,* the scarlet flowering Currant.
1. *Amygdalus pumila, pl.,* the double dwarf Almond; pink.
1. *Caragana Chamlagn,* the Siberian Pea tree; yellow.
2. *Magnolia soulangeana,* the Soulange Magnolia; purple.
1. *Paonia Moutan banksia,* and *rosea,* the Chinese tree Paonias; purple.
1. *Benthamia fragifera,* the red-berried Benthamia; yellow.

JUNE.

1. *Amorpha fruticosa,* the Indigo Shrub; purple.
2. *Colutea arborescens,* the yellow Bladder-senna.
1. *Colutea cruenta,* the red Bladder-senna.
1. *Cytisus capitatus,* the cluster-flowered Cytissus; yellow.
1. *Stuartia virginica,* the white Stuartia.
1. *Cornus sanguinea,* the bloody twig Dogwood; white.
1. *Hydrangea quercifolia,* the oak-leaved Hydranges; white.
2. *Philadelphus grandiflorus,* the large flowering Syringo; white.
2. *Viburnum Opulus,* the Snow-ball; white.
2. *Magnolia glauca,* the swamp Magnolia; white.
1. *Robinia hispida,* the Rose-acacin.

JULY.

1. *Spirea bella,* the beautiful Spirea; red.
2. *Sophora japonica,* the Japan Sophora; white.
2. *Sophora japonica pendula,* the weeping Sophora; white.
2. *Ribes Gitinus,* the Venetian Fringe tree; yellow. (Brown tufts.)
1. *Ligustrum vulgare,* the common Privet; white.
2. *Cytisus Laburnum,* the Laburnum; yellow.
2. *Cytisus l. quercifolia,* the oak-leaved Laburnum; white.
1. *Cytisus purpureus,* the purple Laburnum.
1. *Cytisus argenteus,* the silvery Cytissus; yellow.
1. *Cytisus nigricans,* the black-rooted Cytissus; yellow.
2. *Kolreuteria paniculata,* the Japan Kœlreuteria; yellow.

AUGUST AND SEPTEMBER.

1. *Clethra alnifolia,* the alder-leaved Clethra; white.
1. *Symphoria racemosa,* the Snowberry; (in fruit) white.
2. *Hibiscus syriacus,* the double purple, double white, doubled striped, double blue, and variegated-leaved Althea.
1. *Spiræa tomentosa,* the tomentose Spirea; red.
2. *Magnolia glauca, thompsoniana,* the late flowering Magnolia; white.
1. *Baccharis halimifolia,* the Groundsel tree; white tufts.
2. *Euonymus europæus,* the European Strawberry tree; (in fruit) red.
2. *Euonymus europæus alba,* the European Strawberry tree; the fruit white.
2. *Euonymus latifolius,* the broad-leaved Strawberry tree; red.
1. *Daphne mezereum, autumnalis,* the autumnal Mezereum.—*Downing.*

PRACTICAL.

For the Independent.

PREACHING TO BUNCOMBE!

The verdant simplicity of the member of Congress, who admitted that his tedious speech was designed for Buncombe county, not for the body before whom he spoke, has **stereotyped** a well-known phrase in our **political vocabulary**—"Speaking to **Buncombe.**" **Is there no such** thing as "**Preaching to Buncombe?**"

Does a minister **devote his best efforts to the** press, making his **studies available, first of all,** in the pages of a **religious journal? Is the matter** thus elaborated **converted into sermons,** with the help of professional **prefixes** and **suffixes,** with scriptural trimmings and oratorical gems judiciously appended? Thus does he turn to account in the pulpit what has been found marketable in some other form? What is this but "Preaching to Buncombe!"

Suppose another case. The pastor of a plain and sensible parish affects a style of philosophic depth. Puzzling, indeed, to many a hearer are his remarks upon *the subjective* and *the objective,* upon *generic classes* and *specific instances,* upon the *moral constitution of mankind,* the *want of harmony in the universe,* the *psychological development* of man, the *perfectibility of the race,* and upon *progress,* or other terms of sesquipedalian length or indefinite import. His hearers need not fatigue their brains by a very close attention. He does not preach to them. The profound wisdom of his researches is designed for some select coterie of kindred spirits, "fit audience though few," to whom the fame of his lucubrations is expected to travel. He preaches to Buncombe.

The clerical essayist, does he not also preach to Buncombe? His must be no rude, uncourtly style. Words only of the most dainty selection may fall from his lips. Salvation, depravity, sin, the curse of the law and similar terms are reformed out of his vocabulary. You may hear him speak of *the spirit-world, star-dust, the true, the beautiful and the good,* and similar phrases, freshly stamped with the approval of connoisseurs in literary dandyism. Tasteful discussions upon the genius of religion, upon the dignity of human nature, or upon the sublimities of creation, furnish ample scope for the exercise of his powers. His aim is not to preach the Gospel, but to earn a reputation for literary refinement.

Another specimen of "preaching to Buncombe" may be found in the candidate for a professorship or the doctorate. Learnedly does he discourse upon the abstruse points of theology. Defender of the faith, by the full power of self-nomination, he vindicates orthodoxy with a truculent energy. Heresy, he scents from afar, and he pounces without mercy upon the hapless doctrine that strays across his path unmarked with the badge of domestication in some respectable quarters. The fame of his skill in dialectics and his theological acumen sounds far and wide. It penetrates the halls of learning. A professorship or the doctorate rewards the distinguished champion of the church—the gift of one of those institutions which know that "the quality" of some other things besides "mercy is twice blessed," blessing the giver as well as the recipient. The preacher to Buncombe, in this case, has his reward.

Behold next the preacher of reform. He is none of your seekers after popularity, not he. Far be it from him to flatter the workers of iniquity. Others may use mild terms and cautious phrases. He is commissioned, he claims, to overthrow some giant form of wickedness, and he must employ thunder tones for the purpose. Circumlocution he despises, and he speaks "right on and right out." If his epithets are harsh and his denunciations rancorous, they gain for him from some sources, the louder applause. He becomes a leader among reforming men and reforming women. His name is trumpeted in their conclaves. At conventions and anniversaries he figures conspicuously. The preacher of the Gospel is merged in the zealous reformer. Does he not preach to Buncombe?

What better judgment can be formed of the ultra conservative, who is ever warning his drowsy flock against undue zeal, who cautions them against fervid effervescence, when their spiritual thermometer remains rather stationary at about the freezing point? Surely his reiterated alarms are not designed for those who are safely drugged into settled stupor. Fanatical excess is not the chief danger of those who sit under his ministrations. How shall his hectic invectives against religious excitement or exuberant activity be explained, unless we suppose that he preaches to Buncombe? He would not be classed with the preachers who are tinged with enthusiastic zeal, and when the conservators of religious peace are pointed out, he hopes to be noticed with honorary credit.

The pulpit declaimer may also be a preacher to Buncombe? Though he may often speak *before* his congregation, he seldom speaks *to* them. His eye rests upon a more distinguished sphere. His impassioned declamation is not expended without some reference to public favor; and it gains its end. It becomes favorably known to those powerful dispensers of fame, the secretaries of benevolent societies; he is invited to the platform, becomes for a season the lion of the anniversaries, is puffed in the news papers, rises into conspicuous importance, and does not lack for preferment. Verily, "preaching to Buncombe" is not wasted breath!

But is "preaching to Buncombe" preaching the Gospel? N. T.

For the Independent.

WHERE SUNDAY-SCHOOL PAPERS GO.

At a late meeting of the "Teachers' Association" of this city, an incident was narrated, in reply to the question proposed to the various schools composing the association—"What is the state of your school?"—which, I think, would be of interest to some of your readers.

In a "Mission" Sabbath-school for colored children, situated near the Five Points (a place where the lowest and most depraved of our population congregate and mingle, regardless of sex or color), it has been the custom for some time past to distribute to the scholars copies of the *Youth's Penny Gazette.*

One of the little girls, who had been a regular recipient of these papers, was one Sabbath morning missed from her class. Upon a prolonged absence, the superintendent started out in search of her. Picking his way through filthy streets, lined with low houses, and crowded with the degraded inhabitants, he found himself at the residence of the little absentee, in a dark, low cellar, in what is called "Murder Alley." The room, some 15 or 20 feet below the level of the ground, contained nothing that deserved the name of furniture. A bar, with jugs and decanters, filled one corner; a round table occupied the center, around which sat some two or three stalwart blacks, apparently poring over the news of the day, by the light furnished from an old, worn-out lamp, hung from the ceiling, only, to all appearances, "killing time" till their next victim should make his appearance.

After satisfactory inquiries about the little girl, the "Sabbath-school missionary" stopped for a moment to improve the opportunity upon the wretched outcasts about the table, when, to his surprise, he found them reading the little Sunday-school paper. The little Sabbath-school scholar had horded them up as she had received them, week by week, and, in the absence of other resources, they were employed to fill up a vacant space. Yes, the only discernible literature of this den of infamy was the little semi-monthly mentioned above.

It really seemed to me, as I listened to this narrative, that here was encouragement for us to go on in this work. Who can tell what now the "God of Love" will direct to the hearts of these poor beings, and it prove a savor of life unto life to them.

On Seeing a Baptism.

Behold the hallowed emblem flowing,
Pure water, o'er the infant brow;
Behold the little wonderer glowing,
As the strange gift bedews it now.

The sign and seal of purifying
Tells me of washing in Christ's blood,
Tells of the virtue of his dying,
Tells of the Spirit's cleansing flood.

These drops my brow was once receiving;
Thus was I offered by the love
Of gentlest parents, when believing
They gave their child to God above.

Then am I his, by faith's devotion,
Never to wander from my God,
Never to yield to Satan's motion,
Never to quake at Satan's rod.

Keep me, O Father, let me never
Forget how closely I am thine;
O may it be my soul's endeavor,
Living and dying to be thine!

Yet 'tis not sign or seal can merit
Bliss so divine as that I crave;
Lord, let a sinful child inherit
Favor, through Him who died to save!

J. W. A.

[From the Watchman and Reflector.]

Just what is needed.

In the published accounts of revivals with which many churches are now favored, it is interesting to observe how generally the means employed are represented under two heads.

I. The faithful exhibition on the Sabbath of the humbling doctrines of God's Word.

2. The earnest activity of the members of the church in sustaining prayer meetings, visiting from house to house, distributing tracts, conversing with the impenitent, &c.

It is not difficult to see that these are the legitimate and most promising modes of promoting genuine revivals. The labor is performed by the appropriate persons. The pastor delivers two well prepared discourses on the Sabbath, thus supplying the people with a body of scriptural truth as the material of thought. During the week, the members cooperate with him in personal efforts to awaken the careless, and to conduct the inquiring to the Savior. In this way, the pastor is encouraged, the spiritual health of his church is promoted, and the world feel the power of such exhibitions of Christian zeal and consistency.

But, O how disheartening to a pastor to labor without the cooperation of the members of his church! He studies severely, and preaches faithfully! But they do not second his efforts. He endeavors to make the most of the Sabbath, for it is almost his only opportunity to do good. They go to their worldly business, and immerse themselves for six days in secular cares, saying nothing and doing nothing for the conversion of sinners. All the impressions which his sermon may have made are effaced, and the next Sabbath he is compelled to repeat the process upon minds that have been hardening for another week under adverse influences. He feels deeply the perilous condition of the unconverted, and is distressed as he witnesses their indifference. But the keenest pangs of his heart are occasioned by the stupidity of his pledged co-workers. They do not sympathize with him. They concur in avowed creed with their minister, but their conduct is a practical Universalism.

A pastor in a country village recently said, "I am about discouraged. Out of more than a hundred members, I have not more than seven upon whom I can rely for any spiritual service. Had I no church here, I think I might be useful. But now these inactive professors stand between me and the world. They are not immoral, but they are utterly useless. They stand in my way. Dead themselves, they keep all dead around them."

How different this from the statement of another pastor, who is now in the midst of a powerful revival. "*Every member of the church,*" he says, "*is awake and active.*"

Churches of Christ, do you cooperate with your pastors in efforts to save souls?

MISCELLANEOUS.

From the Knickerbocker.

Hidden Life.

The air is warm as Summer's air,
The sky hath a mellow hue,
A slumberous breeze floats everywhere,
And the clouds are soft and few;
But the trees are bare as Winter-trees,
They cast a skeleton shade;
We wonder that it does not freeze
With doubt each budding blade.
Yet sea-like murmurs, deep and low,
From the bare woods rise and fall;
You seem to feel the ebb and flow
Of the solemn heart of all.
The home-like, joyous birds are here,
Mid-June hath none so sweet;
Blithe prophets of the dawning year,
Young Hope's apostles meet.
How can ye sing your summer lays
In boughs so brown and dry?
'Come from the heart the hymns we raise,'
They seem to make reply.
Beyond the empire of the plow,
Close to the leaning wall,
White blooming stars are rising now,
At Spring's creative call.
Ay, many flowerets come to shame
The naked forest limbs,
Whose dull life seems to beg the same,
At Beauty's hues and hymns.
O trees! ye cannot long resist
The warm embrace of spring,
Not long by breeze and sunshine kissed
To death and bareness cling.
If stingless winds and pleasant rain,
And the darling little flowers,
Bring not persuasion in their train,
Ye are no kin of ours.
Beneath your rugged vest, I ween,
The new life-stir is felt,
Where mild as violets, but unseen,
Your hearts of rigor melt.
Then in the pasture at mid of May,
In briefer beauty dressed,
Murmur against your long delay;
Ye'll flourish with the best.
The birds shall sing the early dirge
Of blooms that mock you now,
Bathed in the green unbreaking surge
Of many a wave-like bough;
And earth shall feel a fresher breath
From woody vale and hill,
Where, long-time lapped in sweeter death,
The Spring's first-born are still.

Lines

On the Portrait of a celebrated Magazine Publisher who has lately saved the Union and lost a Contributor.

A moony breadth of virgin face,
By thought unviolated;
A patient mouth, to take from scorn
The hook with bank-notes baited!
Its self-complacent sleekness shows
How thrift goes with the fawner—
An unctuous unconcern of all
Which nice folks call dishonor!

A pleasant print to peddle out
In lands of rice and cotton;
The model of that face in dough
Would make the artist's fortune.
For Fame to thee has come unsought,
While others vainly woo her,
In proof how mean a thing can make
A great man of its doer.

To whom shall men thyself compare,
Since common models fail 'em,
Save classic goose of ancient Rome,
Or sacred ass of Balaam?
The gabble of that wakeful goose
Saved Rome from sack of Brennus;
The braying of the prophet's ass
Betrayed the angel's menace!

So, when Guy Fawkes, with silken skirt,
And azure-tinted hose on,
Was twisting from thy love-lorn sheets
The slow-match of explosion—
An earthquake blast that would have tossed
The Union as a feather,
Thy instinct saved a periled land
And periled purse together.

Just think of Carolina's sage
Sent whistling like a Dervish,
Of Quattlebum in middle air
Performing strange drill-service!
Doomed like Assyria's lord of old,
Who fell before the Jewess,
Or sad Abimelech, to sigh:
"Alas! a woman slew us!"

Thou saw'st beneath a fair disguise
The danger darkly working,
In flowing locks and laughing eyes
The cunning mischief lurking.
How keen to scent the hidden plot!
How prompt wert thou to balk it,
With patriot zeal and pedler thrift,
For country and for pocket!

Thy likeness here is doubtless well,
But higher honor 's due it;
On auction-block and negro-jail,
Admiring eyes should view it.
Or, hung aloft, it well might grace
The nation's Senate Chamber—
A greedy, Northern bottle-fly,
Preserved in Slavery's amber!

J. G. W.

—National Era.

How to be Happy.

BY A. B. JOHNSON.

The learned are continually witnessing the explanation of so many mysteries, and the development of so many wonders, that they know not what to disbelieve; while the unlearned are so frequently compelled to believe what they cannot explain, and to witness performances which they have deemed impossible, that they believe almost anything. These are the classes of society who became ready victims some few years since to the 'moon hoax of Locke,' and who crowd the lecture-rooms of animal-magnetizers to ascertain whether men can really be made to see without the agency of eyes; and who submit their heads to the examination of phrenology, for the purpose of learning the extent of their own sagacity.

But between these extremes of knowledge and ignorance, are found a vast multitude of people, who err on the side of incredulity, and sturdily reject every assumption that conflicts with their personal experience. They seem to have no poetry in their organization, and life is to them nothing but a routine of common-place occurrences. They are the men who in the days of Captain Lemuel Gulliver, the great early discoverer of unknown countries, disbelieved his narratives, though we are now enabled by a most fortunate accident to render tardy justice to that much abused navigator; so far at least as relates to the country of the Houynhnms, and the intellectual intelligence of its quadruped inhabitants. Some twenty-three years ago, a Nantucket whaler fell in with the coast of those people, and the captain saw on the beach what he supposed to be a mare with two very young colts. He naturally inferred that the country was inhabited, and hoping he might procure from the inhabitants some fresh provisions of which he was much in need, by reason that some of his men exhibited symptoms of scurvy, he ordered a boat to be lowered from the ship, and proceeded with it to the beach. The moment he landed and approached within a short distance of the mare, he became satisfied that he was in the country of the Houynhnms; for the mare, instead of fearing the approach of the stranger, trotted up to him in the most aristocratic manner, with the unmistakeable intention of seizing him, and probably transporting him into the interior, where he would have been held in bondage to horses for the remainder of his life. Who can blame him when under such circumstances he drew from his belt a large double-shotted pistol, and killed the assailant, amiable and respected though she may have been among her own people. The colts were too young to understand the irreparable loss which they had sustained, and quietly permitted the captain and his boat's crew to take them on shipboard, whence they were eventually carried to Nantucket and sold to a farmer of the interior, who treated them kindly, though he was ignorant of their real character. They soon themselves lost all distinct recollection of their origin, though an observer who knew the stock from which they sprang, could easily have discovered that they were not common horses; but evidently communed together in language intelligible to themselves.

The colts were unbroken and lived in a fine fresh clover pasture which yielded them an abundance of juicy food; though they kept cropping it night and day as if they were trying for a wager whether they could not eat faster than nature could replenish. One calm summer morning, the sun was just peering above the horizon, the birds of the neighborhood were just commencing the labor of hunting for breakfast, and the spiders on the fences and grass were repairing their webs, which had been injured by the dews of the past night; and all were working with the activity that results from pleasant anticipations that the dawning day was to be prodigal of vivacity and sport. The colts also, had just arisen from their grassy beds, and were shaking the dust from their smooth sides preparatory to the commencement of any frolic that should occur, when suddenly a small dog bounded over the fence into the pasture, and ran furiously toward the colts with open mouth and shrill bark, as though he intended nothing less than to eat them both up when he should arrive near enough, or at least inflict on them some grievous bodily injury. The colts, in all the hilarity of untamed youth and high spirits, pointed at him their long flexible ears, as though they were much alarmed, and wanted to be fully acquainted with the whole extent of their danger. They permitted him to approath sufficiently near to make him yelp fearfully in repentance of his temerity, when they snorted loud, turned short about, threw their heels at him high into the air; and then relieved the little braggart's fears by bounding forward across the field like a shadow.

But the dog portended something more than the colts imagined. He was but the precursor of his and their master, who soon appeared in person, and authoritatively calling back the dog, chid him for his curtish interference with what he was not bidden to intermeddle with. The colts stood still to admire this new incident, and to enjoy the fun of seeing their petty assailant sneak slowly toward his master, with half bended knees and imploring eyes as though some invisible spell which he could not resist, was dragging him reluctantly forward to expected punishment.

The moment of triumph is often the moment of danger; and the colts, who now felt that they had been abundantly revenged, and might seek some new sport, soon found that the man had also a mission for them, and that he was not to be baffled as the dog had been. They had hitherto known men only as admirers, and